

Kabbalah

En de Psychotische Hel waar we in
leven

Welkom in Kabbalah-land

Deel 2.3.1a

‘Paganisme’

- Fryas als zondebok voor Findas sadistische en hekserij praktijken;
- ‘Paganisme’: De eerste collectieve psychose: jodendom 1.0;
- Dit deel is in 2 gesplitst (a en b) omdat de presentatie anders te lang wordt;
- Deel a: Magisch Bijgeloof; Demonen/Engelen; Sterren/maan/zon; Magie/Bloedmagie/sexmagie; Waarzeggerij/Profeten; Offeren; Baby’s en Foetussen; Idolen/Afgoderij; Zondebok;
- Deel b: Brandoffer = Holocaust; Satanisme; Vampirisme; Nieuw (New Age) ‘Heidendom’;
- Al deze praktijken zijn zogenaamd ‘heidense’ of ‘pagan’ praktijken;
- Paganisme = dorpedom, dat is niets, het is een verzonnen term die nergens op slaat. Heidendom = heidebewonerdom, dat is niets, het is een verzonnen term die nergens op slaat. Pagans en Heidenen verwijzen naar een woonplaats, het heeft niets met schizofrenie of psychoses te maken, het gaat over realistische, in en met de natuur levende mensen die de waarheid spreken;
- We zullen zien dat alle joodse psychotische praktijken worden geprojecteerd op de mensen die nooit een religie hadden;
- Het doel van deze nonsens is 1. de Fryas als zondebok te gebruiken; en 2. iedereen te hersenspoelen dat onze voorouders volslagen schizofreen waren en dat schizofreen zijn de normale staat van de mens is;
- Immers wordt ons niet steeds verteld dat je wel ergens in moet geloven anders heeft het leven geen zin, welke schizofrene gek heeft dat bedacht?

‘Heidenen’ & ‘Pagans’

Guide for the Perplexed, Part 3 29
Friedlander, 1903

land of the living. Comp. “Ye shall destroy their altars,” etc. (**Exod. 34:13**). He forbade us to follow their ways; he said, “Ye shall not walk in the manners of the **heathen**”, etc. (**Lev. 20:23**). You know from the repeated declarations in the Law that the principal purpose of the whole Law was the removal and utter destruction of idolatry, and all that is connected therewith, even its name, and everything that might lead to any such practices, e.g., acting as a consulter with familiar spirits, or as a wizard, passing children through the fire, divining, observing the clouds, enchanting, charming, or inquiring of the dead. The law prohibits us to imitate the **heathen** in any of these deeds, and a fortiori to adopt them entirely. It is distinctly said in the Law that everything which idolaters consider as service to their gods, and a means of approaching them, is rejected and despised by God; comp. “for every abomination to the Lord, which he hateth, have they done unto their gods” (**Deut. 12:3** 1). In the books which I shall name to you later on, it

Mishneh Torah, Human Dispositions 3:1

For example, he will not eat meat, nor drink wine, nor live in a pleasant home, nor wear fine clothing, but, rather, [wear] sackcloth and coarse wool and the like - just as the **pagan** priests do.

Rashi on Deuteronomy 14:2:1

AN HOLY PEOPLE — You are holy — your actual holiness comes to you from your fathers, but, in addition, **וְיִבְרַח בָּחֵר ה'** THE LORD HAS CHOSEN YOU [so that you are for two reasons bound to keep away from these **pagan**

Legends of the Jews 1:2:89

This is why the **heathen** celebrate the calends and the saturnalia in honor of their gods, though Adam had consecrated those days to the honor of God.

Legends of the Jews 4:1:18

Besides, he noticed that the **heathen** were using sorcery to make the heavenly hosts intercede for them in the fight against the Israelites.

The Legends of the Jews by Louis Ginzberg [1909]

Ezechiël 20, vers 32

Wat in uw geest opgekomen is, zal zeker niet gebeuren, namelijk dat u zegt: Laten wij als de **heiden** volken en als de volksstammen worden door hout en steen te dienen!

Ezechiël 23, vers 30

1 Korinthe 10, vers 20

Deze dingen zal men u aandoen, omdat u de **heiden** volken in hoererij achteraan gegaan bent, omdat u zich met hun stinkgoden hebt verontreinigd.

Nee, ik zeg dit omdat wat de **heiden** offeren, zij dat aan demonen offeren en niet aan God, en ik wil niet dat u met de demonen gemeenschap hebt.

1 Korinthe 12, vers 2

U weet dat u **heiden** en was, weggetrokken naar de stomme afgoden. Zo liet u zich meevoeren.

‘Heidenen’

Deuteronium 29

BDB, פָּלֵב

Je 15:3 and ψ 68:24 ; eating torn flesh, Ex 22:30 , כְּלָבֵי צֹאֲנִי = my sheep-dogs , only Jb 30:1 ; dog-sacrifice was a **heathen** rite Is 66:3 ; v. especially RS Sem i. 273 , 325 ; in various sim.

A Hebrew and English lexicon of the Old Testament, by Francis Brown. With the co-operation of S. R. Driver and Charles A. Briggs. Oxford, 1906

Deuteronium 13

²⁹ ✂ Straks zal de HEER, uw God, voor u de volken uitroeien die nu nog het land bewonen dat voor u bestemd is. Als u het eenmaal in bezit hebt gekregen en er bent gaan wonen, ³⁰ zorg er dan voor dat die volken, die voor u zijn uitgeroeid, niet alsnog uw ondergang worden. Wees niet nieuwsgierig naar hun goden en vraag u niet af: Hoe hebben die volken hun goden vereerd? Zo willen wij het ook doen! ³¹ ✂ Nee, de HEER, uw God, verbiedt u dat. Want zij hebben voor hun goden alles gedaan wat de HEER verafschuwt; ze hebben zelfs hun zonen en dochters als offer voor hen verbrand.

Guide for the Perplexed, Part 3 48:7

It is prohibited to cut off a limb of a living animal and eat it, because such act would produce cruelty, and develop it: besides, the **heathen** kings used to do it: it was also a kind of idolatrous worship

Guide for the Perplexed, English Translation, Friedlander (1903)

¹⁵ U herinnert u de tijd dat we in Egypte woonden en hoe we daarna door het gebied van andere volken trokken. ¹⁶ U hebt toen kennismemaakt met de gruwelijke afgodsbeelden van hout, steen, zilver en goud die zij erop na hielden. ¹⁷ ✂ Mogelijk

Siddur Sefard, Weekday Mincha, Avinu Malkeinu

Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981

During the Ten Days of Penitence, *Avinu Malkeinu* is recited here during *Shacharis*—the morning service, and *Mincha*—the afternoon service. It is also said by some congregations on public Fast Days. The number of petitions in this prayer varies with custom, but in our rite, *Avinu Malkeinu* consists of 44 petitions. Since many of them are similar to the petitions of *Shemoneh Esrei*, *Avinu Malkeinu* is never recited on Shabbos, when the petitions of *Shemoneh Esrei* are also omitted. This unique and moving prayer is recorded as having been recited by Rabbi Akiva. The Talmud (*Maseches Taanis* 25b) relates that Rabbi Eliezer once stepped down before the Ark and recited the 24 benedictions for fast days and his prayers were not answered. Rabbi Akiva stepped down after him and exclaimed, "Our Father, our King, we have no king except You. Our Father, our King, for Your sake have mercy on us," and rain fell.

Magisch Bijgeloof

The Kabbalists believed nothing but what they “received.” Their teachers received from the prophets—the prophets received from angels—David from the Angel Michael, Moses from Metatron, Isaac from Raphael, Shem from Yophiel—and the angels themselves from God. The Metatron is the connecting link between the Divine Spirit and the world of matter. It resembles the Demiurgos of the Gnostics. It is the mystical expression for the Being that forms a union between God and nature, or, as the Zohar puts it, between the “King and the Queen.” There were also the Essenes, who allegorized the Law; the Hellenists, who mixed it up with Greek philosophy; the Therapeutists, who thought supreme happiness to be meditation; the political Herodians; the Zealots; and other petty sects who formed the great mass of the people, and held either with or against the two great schools. The decisions of both schools are remarkable for their concise brevity. A phrase suggests many thoughts—a

Predestination and free will are both taught. “Everything is in the hands of heaven, except the fear of heaven.” “All things are ordained of God, but men’s actions are their own.” When men wish to sin they are enjoined to go to a place where they are unknown, and to clothe themselves in black so as not to dishonor God openly. Hereditary sin was denied by the early Kabbalists, but the later ones allow it. They believe that all souls were created in Adam, and therefore partake of his fall. Every kind of philosophy known at the time of its compilation is more or less introduced into the Talmud, and all more or less tinged with Magian superstition. From this superstition grew the mysticism of the Jewish schools. All the arts and sciences, under some form or other, are alluded to, and references to historical events abound in its pages. When it is dangerous to speak of them openly they are veiled under some figure known only to the initiated.

Hebrew Literature,
Comprising Talmudic
Treatises, Hebrew
Melodies and the
Kabbalah Unveiled,
Introduction by
Epiphanius Wilson, 1901.
p. 16, 17

p. 32

Ideas of God are gathered from the occupations which the authors of the Talmud assign to him. “The day contains twelve hours. The first three hours the Holy One, blessed be He, sits and studies the Law. The second three hours He sits and judges the whole world. When He sees that the world deserves destruction, He stands up from the throne of judgment, and sits on the throne of mercy. The third three hours He sits and feeds all the world, from the horns of the unicorns to the eggs of the vermin. In the fourth three hours He sits and plays with leviathan, for it is said, “The leviathan, whom thou hast formed to play therein” (Ps. civ. 26). Rabbi Eliczer

place for weeping. “Before the destruction of the Temple the Holy One played with leviathan, but since the destruction of the Temple, He plays with it no more. In the hour that the Holy One remembers His children who are dwelling with suffering among the nations, He lets two tears fall into the Great Ocean, the noise of which is heard from one end of the world to the other, and this is an earthquake.” It is further said that He “braided the hair of Eve,” and “shaved the head of Sennacherib.” He is represented as keeping school, and teaching the sages. To this school the devils come, especially Aschmedai, the king of the devils. In the discussions that take place, God is said to be sometimes overcome by the wiser Rabbis.

De zeespiegel stijgt propaganda: YaH huilt in de grote oceaan omdat zijn kinderen onderdrukt worden.....

However, gematria is essential to Kabbalah, the Jewish mystical tradition. The very basis of the kabbalistic cosmological system rests on the belief that God created the universe through the power of the Hebrew letters along with their numerical values. Indeed the many names of God and their permutations in Kabbalah have numerical values that are believed to contain potent power.

Regendans

1. "When do we remember in prayer the heavy rain?" Rabbi Eleazar said, "from the first holiday of the feast (of tabernacles)," Rabbi Joshua said, "from the last holiday of the feast." To him said Rabbi Joshua, "when the rain is no mark of blessing in the feast, why should one remember it?" Said Rabbi Eleazar to him, "even I did not say to ask for it, but to remember the blowing of the wind, and the descent of the rain in its season." He replied to him, "if so, one can remember it always."

2. We ask for rain only near to the season of rains. Rabbi Judah said,¹ "he who passes last before the ark on the last holiday of the feast of tabernacles remembers it; the first does not remember it. On the first holiday of the passover the first remembers it, the last does not remember it." How long do we ask for rain? Rabbi Judah said, "till the passover be ended." Rabbi Meier said, "till Nisan depart,² as is said,³ 'And He will cause to come down for you the rain, the former rain, and the latter rain in the first month.'"

3. On the third day of Marchesvan⁴ we ask for the rain. Rabban Gamaliel said, "on the seventh, fifteen days after the feast, that the last Israelite returning home from the feast may reach the river Euphrates."

Hebrew Literature, Comprising Talmudic Treatises, Hebrew Melodies and the Kabbalah Unveiled, Introduction by Epiphanius Wilson, 1901. p. 145, 146

5. "If the first day of the month Chislev⁵ arrive, and the rain does not come down?" "The tribunal proclaims three fast-days⁶ for the congregation. Persons may, however, eat and drink by night. And they may work, and wash, and anoint themselves, and put on their sandals, and use their couches."

6. "If these days pass over, and there be no answer?" The tribunal proclaims three other fast-days for the congregation. Persons may, however, eat and drink while it is still day. But they are forbidden work, and washing, and anointing, and putting on sandals, and the use of the couch. And the baths are locked up." "If these days pass over, and there be no answer?" "The tribunal proclaims for them seven more; these are altogether thirteen fast-days for the congregation." "And what are these fast-days more than the first six?" "Because during them men blow with the trumpets and lock up their shops." On Monday they can half open them at dark. But on Thursday they may open them for honor to the approaching Sabbath.

7. "If these days pass over, and there be no answer?" "People diminish business, building, planting, betrothals and marriages, and salutations of peace between man and his friend, as children of men ashamed before OMNIPRESENCE." The men of eminence have again recourse to fasting, till Nisan be ended. If Nisan be ended, and the rain comes down, it is a mark of cursing, as is said,⁷ "Is it not wheat harvest to-day?" etc.

Jeremia 14, vers 22

Zijn er onder de nietige afgoden van de heiden volken die het laten regenen,

Engelen/Demonen

Guide for the Perplexed, Part 3 45
Friedlander, 1903

order to firmly establish this creed, God commanded [the Israelites] to make over the ark the form of two angels. The belief in the existence of angels is thus inculcated into the minds of the people, and this belief is in importance next to the belief in God's Existence; it leads us to believe in Prophecy and in the Law, and opposes idolatry. If there had only been one figure of a cherub, the people would have been misled and would have mistaken it for God's image which was to be worshipped, in the fashion of the heathen; or they might have assumed that the angel [represented by the figure] was also a deity, and would thus have adopted a Dualism. By making two cherubim and distinctly declaring "the Lord is our God, the Lord is One," Moses clearly proclaimed the theory of the existence of a number of angels; he left no room for the error of considering those figures as deities, since [he declared that] God is one, and that He is the Creator of the angels, who are more than one.

The archetype of the spiritual being is the angel. Since an angel has no body, it can never contain both good and evil in its being.

This teaching brings our entire discussion into focus. The angel is the archetype of the nonphysical being. When we speak of an angel, we are speaking of an entity that exists purely on a spiritual plane. Angels can be differentiated only by their mission, that is, by their involvement and attachment to some physical thing.

Two angels therefore cannot share the same mission. It is only their different missions that make the two angels different entities. They cannot be separated by space like physical objects.¹⁵⁶ Therefore,

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if they both had the same mission, there would be nothing to differentiate them, and they would be one. Similarly, one angel cannot have two missions. On a purely spiritual plane, two different concepts cannot exist in a single entity. If an angel had two missions, then it would be two angels.

answering to the *ten Sephiroth* Each of these angels is set over a different part of the universe One has the control of one sphere, another of another heavenly body, one angel has charge of the sun, another of the moon, another of the earth, another of the sea, another of the fire, another of the wind, another of the light, another of the seasons, &c. &c , and these angels derive their names from the heavenly bodies they respectively guard Hence one is called Venus (ננה), one Mars (מאדמים), one the substance of Heaven (עצם השמים), one the angel of light (אוריאל), and another the angel of fire (נוריאל) (Comp *Sohar* 1, 42, &c) The demons, constituting the second class of angels, which are the grossest and most deficient of all forms, and are *the shells* (קליפות) of being, inhabit the third habitable or *Assiatic World* (עולם עשיה) They, too, form ten degrees, answering to the decade of *Sephiroth*, in which darkness and impurity increase with the descent of each degree Thus the two first degrees are nothing more than the absence of all visible form and organisation, which the Mosiac cosmology describes in the words *תהו ובהו* before the hexahemeron, and which the Septuagint renders by *ἀόρατος καὶ ἀκατασκεύαστος* The third degree is the abode of the darkness which the book of Genesis describes as having in the beginning covered the face of the earth Whereupon follow seven infernal halls (שבע היכלות) = HELLS, occupied by the demons, which are the incarnation of all human vices, and which torture those poor deluded beings who suffered themselves to be led astray in this world These seven infernal halls are subdivided into endless compartments, so as to

afford a separate chamber of torture for every species of sin The prince of this region of darkness, who is called Satan in the Bible, is denominated by the Kabbalah, *Samael* (סמאל) = *angel of poison* or *of death* He is the same evil spirit, Satan, the serpent, who seduced Eve¹² He has a wife, called the Harlot or the Woman of Whoredom (אשת זנונים), but they are both generally represented as united in the one name of *the Beast* (חיה) Comp *Sohar*, II, 255—259, with I, 35 b.)

The Essenes, their history and doctrines, the Kabbalah, its doctrines, history and literature, Christian D. Ginsburg, 1955. p. 110, 111

Sefer Yetzirah, The Book of Creation, Revised Edition, Ary H. Kaplan, 1997, p. 60, 61

Engelen / Démonen

The Kabbalah, the religious philosophy of the Hebrews, Adolphe Franck, 1967. p. 119, 120

The first, or rather the first two degrees, represent the state of the world as depicted in Genesis before the work of the six days of Creation; that is to say, there is an absence of all visible form and organization. The third degree is the source of darkness, the same darkness which in the beginning covered the face of the abyss. Then follow the seven tabernacles or so-called Hell, a sys-

The Kabbalah Unveiled, S.L. Mac Gregor Mathers, 1887, p. 15

28. The principal doctrines of the Qabalah are designed to solve the following problems —

- (a) The Supreme Being, His nature and attributes.
- (β) The Cosmogony
- (γ) The creation of angels and man
- (δ) The destiny of man and angels
- (ε) The nature of the soul
- (ζ) The nature of angels, demons, and elementals
- (η) The import of the revealed law
- (θ) The transcendental symbolism of numerals.
- (ι) The peculiar mysteries contained in the Hebrew letters
- (κ) The equilibrium of contraries

tematic outline of all the disorders of the moral world and the torments they cause. There we see every passion of the human heart, every vice and weakness, personified in a demon who becomes the tormentor of those led astray by these faults. In one tabernacle, lust and seduction; in a second, anger and violence; in another, gross impurity, the demon of solitary debauches; in still others, crime, envy, idolatry and pride.

The seven infernal tabernacles are divided and subdivided, *ad infinitum*; for every kind of perversity there is a kind of special kingdom, the abyss gradually unfolding in all its depth and immensity. The supreme chief of this world of darkness, who bears the scriptural name of Satan, the Kabbalah calls Samael—that is to say, the angel of poison or death. The *Zohar* states positively that the angel of death, evil desire, Satan, and the serpent which seduced the first mother are all one and the same. Samael is also given a wife, who is the personification of vice and sensuality, for she is called chief “prostitute,” or mistress of debauches. But ordinarily they are combined in a single symbol, simply called the beast.

Reducing this theory of demons and angels to its simplest and most general terms, we find that the Kabbalists recognized in each object of nature, and consequently in all nature, two very distinct elements. One is an inner incorruptibility which reveals itself to the intelligence exclusively, and which is the spirit, life or form. The other, purely external and material, has been made the symbol of degradation, malediction and death. The ancient Kabbalists may have thought, in the words of the philosopher Spinoza: “*Omnia, quamvis diversis gradibus, animata tamen sunt*” (All things, no matter how different in grade, are animated).

Bava Batra 16a:8

Reish Lakish says: **Satan**, the evil inclination, and the Angel of Death are one, that is, they are three aspects of the same essence....He is the **Satan** who seduces people and then accuses them, as it is written: “So the **Satan** went forth from the presence of the Lord, and smote Job with vile sores”The verbal analogy between the various uses of the word “only” teaches that the evil inclination is to be identified with the **Satan**....He is also the Angel of Death, as it is written: “Only spare his life” ; apparently Job’s life depends upon him, the **Satan**, and accordingly the **Satan** must also be the Angel of Death.

William Davidson Edition - English

Rashi on Numbers 19:2:1

וְזאת חֻקַּת הַתּוֹרָה THIS IS THE ORDINANCE OF THE LAW — Because **Satan** and the nations of the world taunt Israel, saying, “What is this command and what reason is there for it”, on this account it writes the

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934

1 MORE VERSION ▾

Because **Satan** and the nations of the world taunt Israel, saying, “What is this commandment? What is the reason for it”? Therefore, the Torah referred to it as **חֻקָּה**, a statute.

Satan en de niet-joden dagen de joden uit.

Dat is een statuut. Ook wel een Natuur wet: De wet die zegt dat alle niet-joden de joden haten.

Fryas zijn Demonen

Babylon (Europa) is de woonplaats van demonen geworden, een schuilplaats voor onreine geesten.

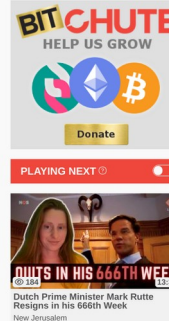
Babylon moet gezuiverd worden van al die demonen: Covid-19 (demon -19/Corona), de zuivering dmv piquerisme, de dodelijke injectie om de demonen /Fryas uit te drijven.



Jun 23, 2024
HOW'S THIS FOR A SIGN OF THE TIMES! THERE'S A DRAGON WRAPPED AROUND THE EMPIRE STATE BUILDING!
Source: WAKE UP CALL

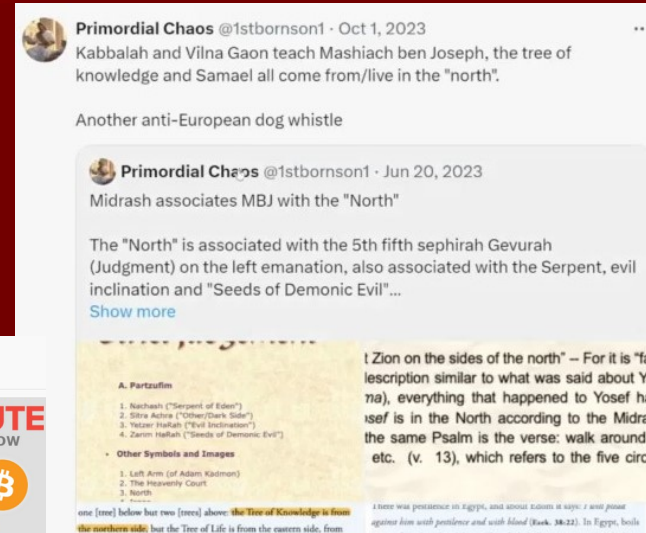
DUTCH ROYALS, MARK RUTTE, SOROS EXPOSED FOR RITUALLY KILLING CHILDREN

WATCH

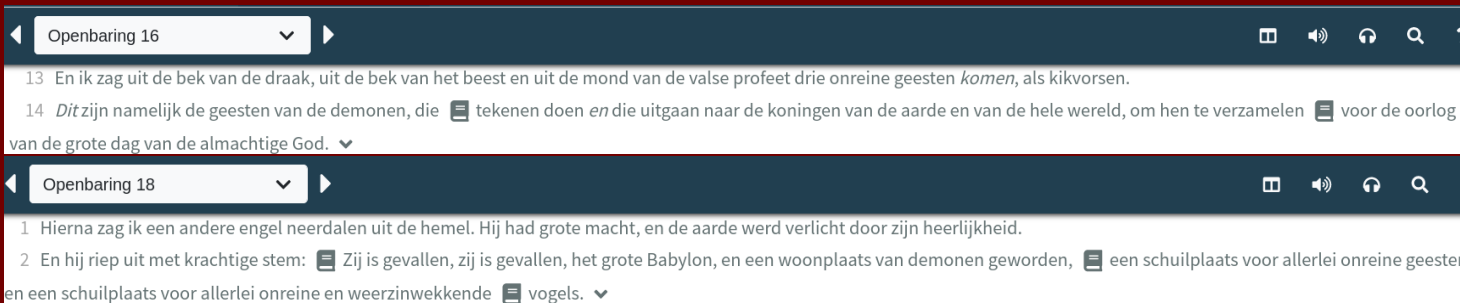


De demonische regering van Nederland.

Deze zogenaamde 'Fryas' vertegenwoordigen het Babylon dat vernietigd moet worden.



Het 'koningshuis' heeft heel veel referenties naar draken. De demonen in het YaH-theater. Nederland is drakenland, het demonen rijk met als koning-demon Satan. Vandaar dat de alternatieve media ze satanisten noemen. Onderdeel van het YaH-theater.



Demonen/Virussen

Mattheüs 4, vers 24

En het gerucht over Hem verspreidde zich over heel Syrië; en zij brachten bij Hem allen die er slecht aan toe waren en door allerlei ziekten en pijnen bevangen waren, en die door **demonen** bezeten waren, en maanzieken en verlamden; en Hij genas hen.

Mattheüs 8, vers 16

Toen het nu avond geworden was, brachten ze velen die door **demonen** bezeten waren, bij Hem, en Hij dreef de boze geesten uit met een enkel woord, en Hij genas allen die er slecht aan toe waren,

Virussen die overspringen van mensen op dieren, of dieren op mensen natuurlijk...

Mattheüs 8

27 De mensen verwonderden zich en zeiden: Wat voor iemand is Dit, dat zelfs de winden en de zee Hem gehoorzaam zijn?

De genezing van bezetenen

28  En toen Hij aan de overkant was gekomen, in het land van de Gergesenen, kwamen twee *mensen* die door demonen bezeten waren, Hem tegemoet; zij kwamen uit de *grafspelonken* en waren zeer gevaarlijk, zodat niemand langs die weg voorbij kon gaan. ▼

29 En zie, zij riepen: Jezus, Zoon van God, wat hebben wij met U *te maken*? Bent U hier gekomen om ons te pijnigen vóór de tijd?

30 En ver bij hen vandaan was een grote kudde varkens aan het weiden.

31 De demonen smeekten Hem: Als U ons uitdrijft, sta ons *dan* toe dat wij in die kudde varkens gaan. ▼

32 En Hij zei tegen hen: Ga. En zij gingen uit *hen weg* en trokken in de kudde varkens; en zie, de hele kudde varkens stortte van de steilte af de zee in, en zij stierven in het water.

33 En zij die ze weidden, vluchtten; en toen zij in de stad gekomen waren, berichtten zij al deze dingen én wat er met de bezetenen *gebeurd was*.

34 En zie, heel de stad liep uit, Jezus tegemoet; en toen ze Hem zagen,  smeekten ze Hem of Hij uit hun gebied wilde vertrekken.

Varkens pest/ varkens griep

Demonen/Virussen

Mattheüs 9

De bezetene die niet kon spreken

32 Toen dezen weggingen, zie, men bracht iemand bij Hem die niet kon spreken en door een demon bezeten was.

33 En toen de demon uitgedreven was, sprak hij die niet had kunnen spreken. En de menigte verwonderde zich en zei: Er is nog nooit zoiets in Israël gezien!

34 Maar de Farizeeën zeiden: Hij drijft de demonen uit door de aanvoerder van de demonen.

Mattheüs 12

23 En heel de menigte was buiten zichzelf en zei: Is dit niet de Zoon van David?

24 Maar de Farizeeën hoorden dit en zeiden: Deze drijft de demonen alleen maar uit door Beëlzebul, de aanvoerder van de demonen.

25 Jezus echter kende hun gedachten en zei tegen hen: Ieder koninkrijk dat tegen zichzelf verdeeld is, wordt verwoest; en geen enkele stad of geen enkel huis dat tegen zichzelf verdeeld is, zal standhouden.

26 En als de satan de satan uitdrijft, dan is hij tegen zichzelf verdeeld; hoe kan zijn rijk dan standhouden?

27 En als Ik door Beëlzebul de demonen uitdrijf, door wie drijven uw zonen ze dan uit? Daarom zullen die uw rechters zijn.

28 Maar als Ik door de Geest van God de demonen uitdrijf, dan is het Koninkrijk van God bij u gekomen.

Legends of the Jews 4:2
The Legends of the Jews by Louis Ginzberg [1909]

the name of Baalzebub, he consecrated it to God; but after his death homage was paid to it as an idol. In those days the Israelites were so addicted to the worship of Beelzebub that they constantly carried small images of this god with them in their pockets, and every now and then they were in the habit of bringing the image forth and kissing it fervently. Of such idolaters were the vain and light fellows who helped Abimelech, the son of Gideon by his concubine from Shechem, to assassinate the other sons of his father. But God is just. As Abimelech

II Kings 1:2

English for the name is "Baal-zebub," which in later Jewish and then Christian tradition became **Beelzebub**, a significant demon and eventually a nickname for the Devil. * Ekron: Pronounced eh-KROHN.

The Early Prophets, by Everett Fox. New York, Schocken Books, 2014

Demonen/Virussen

Markus 3, vers 22

En de schriftgeleerden die uit Jeruzalem gekomen waren, zeiden: Hij heeft Beëlzebul, en: Door de aanvoerder van de demonen drijft Hij de demonen uit.

Markus 5, vers 12

En alle demonen smeekten Hem: Stuur ons naar die varkens, opdat wij daarin mogen gaan.

Markus 16, vers 9

En toen Jezus opgestaan was, 's morgens vroeg op de eerste dag van de week, verscheen Hij eerst aan Maria Magdalena, uit wie Hij zeven demonen uitgedreven had.

Lukas 4, vers 41

Ook gingen er van velen demonen uit, die schreeuwden en zeiden: U bent de Christus, de Zoon van God! Maar Hij bestrafte hen en liet hun niet toe te spreken, omdat zij wisten dat Hij de Christus was.

Lukas 8, vers 33

En de demonen gingen uit de man weg en gingen in de varkens; en de kudde stortte van de steilte af het meer in, en verdronk.

Lukas 11, vers 15

Maar sommigen van hen zeiden: Hij drijft de demonen uit door Beëlzebul, de aanvoerder van de demonen.

Lukas 11, vers 18

Als nu ook de satan tegen zichzelf verdeeld is, hoe kan zijn rijk dan standhouden? Want u zegt dat Ik door Beëlzebul de demonen uitdrijf.

Lukas 11, vers 19

Als Ik door Beëlzebul de demonen uitdrijf, door wie drijven uw zonen hen dan uit? Daarom zullen zij uw rechters zijn.

Als je een leugen maar vaak genoeg herhaalt, gaan mensen het vanzelf geloven. Tekstboek propaganda taktiek die bijbel.

Sterren/Maan/Zon

The various authors of the Hebrew Bible (Tanakh, or Old Testament) have provided various names.

Isaiah 14:12 is about one Helel ben Shahar, called the King of Babylon in the text. Helel ("morning star, son of the dawn") is translated as Lucifer in the Vulgate Bible but its meaning is uncertain.^[1]

Saturn is no less certainly represented by the star Kaiwan (or Chiun),^[2] worshipped by the Israelites in the desert (Amos 5:26). The

Sefer Halkkarim, Maamar 3 18

Sefer Ha-Ikkarim, Jewish Publication Society of America, 1929

us. This was the opinion of the accursed women who said to Jeremiah, "But since we left off to offer to the queen of heaven and pour out drink-offerings unto her, we have wanted all things ..." They say also that every one of the seven metals is peculiarly related to one of the seven planets, gold corresponds to the sun, silver to the moon, lead to Jupiter, and so on. And when a figure is made of a certain metal at a certain hour, when the corresponding star is in a certain position in relation to the other stars, the spiritual power of the star will come down upon the figure, and by worshipping the figure one will obtain the influence of the star in question. Hence comes the worship of figures by the heathen. They also say that if a drop of human seed

Table 35. Influences according to Bareita of Shmuel HaKatan (see note 45).

Saturn	Poverty, destruction, internal injury and sickness.
Mars	Blood, wickedness, strife, external injury, war, hatred, jealousy.
Jupiter	Life, peace, good, prosperity, religious feelings, joy, wealth, political advance.
Venus	Grace, love, lust, children, fruitfulness.
Mercury	Wisdom, skill, writing, language.
Sun	Light, darkness, work, accomplishment, travel, exile.
Moon	Holds keys to heaven and earth, surrogate for good and evil.

Sefer Yetzirah, The Book of Creation, Revised Edition, Ary H. Kaplan, 1997. P. 169 & 180

53 Now in the world the Sephiroth are represented by :

- (1) RASHITH HGLGLIM, *Rashith Ha-Galgalim*, the commencement of whirling motions, the *primum mobile*
- (2) MSLVTH, *Masloth*, the sphere of the Zodiac
- (3) SHBTHAI, *Shabbathar*, rest, Saturn
- (4) TZDQ, *Tzedeg*, righteousness, Jupiter
- (5) MADIM, *Madim*, vehement strength, Mars
- (6) SHMESH, *Shemesh*, the solar light, the Sun
- (7) NVGH, *Nogah*, glittering splendour, Venus

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KABBALAH.

- (8) KVKB, *Kolab*, the stellar light, Mercury
- (9) LBNH, *Levanah*, the lunar flame, the Moon
- (10) CHLM ISVDVTH, *Cholom Yesodoth*, the breaker of the foundations, the elements.

Table 31. Planets and their angels.

	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon
A	Michael	Barakiel	Gabriel	Raphael	Chasdiel	Tzidkiel	Anel
B	Michael	Barakiel	Gabriel	Raphael	Tzidkiel	Chasdiel	Anel
C	Kaptziel	Tzidkiel	Samael	Michael	Anel	Raphael	Gabriel
D	[Kaptziel]	Tzidkiel	Samael	Raphael	Anel	Barakiel	Gabriel
E	Kaptziel	Raphael	Samael	Michael	Anel	[Barakiel]	Gabriel
F	Kaptziel Saturday	Tzidkiel Thursday	Samael Tuesday	Raphael Sunday	Anel Friday	Michael Wednesday	Gabriel Monday

Waarom de vrijmetselaars zich Lucifer aanbidders noemen.

The Kabbalah Unveiled, S.L. Mac Gregor Mathers, 1887. p. 27-28

Chapter Four

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Table 32. The days of the week and the planets according to the Talmud, Shabbat 156a.

Sunday	One-sidedness, leadership
Monday	Anger, seclusiveness
Tuesday	Wealth, lechery
Wednesday	Intellect, memory
Thursday	Charity, generosity
Friday	Religious inclination
Saturday	Life, holiness
Sun	Independence, openness
Venus	Wealth, lechery
Mercury	Intellect, memory
Moon	Dependence, secretiveness, manic-depressiveness
Saturn	Inaction, invulnerability
Jupiter	Generosity
Mars	Blood



Sterren/Maan/Zon

Antipodes are hinted at. And the Jerusalem Gemara says that Alexander the Great was represented as carrying a ball in his hand because he believed the figure of the earth to be a sphere. Astronomy is fully discussed. The planets are "moving stars." Mercury is "the star"; Venus, "splendor"; Mars, "redness"; Jupiter, "rightness"; Saturn, "the Sabbath star." The signs of the Zodiac have the same names as are now used. The Galaxy is "the river of light." Comets are "burning arrows." And it is said that when a comet passes through Orion it will destroy the world. A certain Ishmaelite merchant is

Astrology is treated as a science which governs the life of man. The stars make men wise. The stars make them rich. "A man born on the first day of the week will excel in only one quality. He that is born on the second day will be an angry man, because on that day the waters were divided. He that is born on the third day of the week will be rich and licentious, because on it the herbs were created. He that is born on the fourth day will be wise and of good memory, because on that day the lights were hung up. He that is born on the fifth day will be charitable, because on that day the fishes and fowls were created. He that is born on the Sabbath, on the Sabbath he also shall die, because on his account they profaned the great Sabbath day." Rabba bar Shila says, "He shall be eminently holy." Rabbi Chanina says, "The influence of the stars makes wise, the influence of the stars makes rich, and Israel is under the influence of the stars." Rabbi Jochanan says, "Israel is not under the influence of the stars. Whence is it proved? 'Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven, for the heathen are dismayed at them' (Jer. x. 2). The heathen, but not Israel." "An eclipse of the sun is an evil sign to the nations of the world; an eclipse of the moon is an evil sign to Israel, for Israel reckons by the moon, the nations of the world by the sun." It is also said that Saturn

Hebrew Literature, Comprising Talmudic Treatises, Hebrew Melodies and the Kabbalah Unveiled, Introduction by Epiphanius Wilson, 1901. P. 17, 18



and Mars are the baleful stars, and whosoever begins a work, or walks in the way, when either of these two is in the ascendant, will come to sorrow. Astrology naturally leads to

Sukkah 29a

The William Davidson Talmud (Dr. Joshua Kulp)

Our Rabbis taught, When the sun is in eclipse it is a bad omen for idolaters; when the moon is in eclipse, it is a bad omen for Israel, since Israel reckons by the moon and idolaters by the sun. If it is in eclipse in the east, it is a bad omen for those who live in the east; if in the west, it is a bad omen for those who live in the west; if in the midst of heaven it is bad omen for the whole world.

Sukkah 29a:11

If, during an **eclipse**, the visage of the sun is red like blood, it is an omen that sword, i.e., war, is coming to the world....And some say the matters are reversed: An **eclipse** in the early morning is an omen that calamity is hastening, while an **eclipse** in the late afternoon is an omen that calamity is tarrying.

William Davidson Edition - English

Rashi on Genesis 1:14:4

When there is an **eclipse** of the luminaries it is a bad sign for the world, as it is said: "Do not fear the signs from the heavens, etc."

Rashi Chumash, Metsudah Publications, 2009

Sterren/Maan/Zon

Tosefta Sukkah 2

SUKKAH, MISHNA AND TOSEFTA WITH INTRODUCTION, TRANSLATION AND...

When the sun is eclipsed it is a bad omen to the nations of the world; when the moon is eclipsed it is a bad omen to the nations of the world, but a good omen to Israel: for the Gentiles reckon time from the sun, but Israel reckons time from the moon; when it is eclipsed in the east, it is a bad omen to the dwellers in the east; when in the west, it is a bad omen to the dwellers in the west; when in the center, it is a bad omen to the whole world. When the sun and the moon are turned as it were to blood, punishment by the sword comes on the world, punishment by pestilence and by famine. When they are eclipsed at the time of their rising punishment tarries in coming; when at the time of their setting punishment hastens to come; but there are those who say just the reverse of this. There is no nation punished whose gods are not punished with it, as it is said, "And against all the gods of Egypt, etc." When Israel is busied in the study of Torah it is not troubled by these things, for it is said, "Thus said God, Learn not the way of the nations, etc." [Jeremiah 10]

Genesis 1:16

The Almighty originally made the **sun** and the moon equal in size and power....He later diminished the moon because of its presumptuous demand for greater power, and made the **sun** the greater light to rule the day, and the moon, the lesser light, to rule the night.

Torah Yesharah, translated and edited by Chas. Kahane. New York, 1963

Jeremia 8

1 In die tijd – spreekt de HEER – zal men de beenderen van de koningen van Juda, van de leiders, de priesters, de profeten en de inwoners van Jeruzalem uit hun graven halen 2 en ze uitspreiden voor de zon, de maan en het sterrenleger aan de hemel. Die vereerden ze met zoveel overgave en die volgden ze, die vroegen ze om raad en daarvoor knielden ze. De beenderen zullen niet worden verzameld en begraven, maar als mest op de akkers blijven liggen. 3 En wat er overblijft van dit verdorven volk zal de dood verkiezen boven het leven, op elke plaats waarheen Ik hen verdreven heb – spreekt de HEER van de hemelse machten.

Rabbi Yekutiel Fish: Lunar eclipse sign Jews must leave Diaspora

Author of a popular Jewish blog, Rabbi Fish suggests upcoming "supermoon" is a warning sign to Jews, he also suggests both US presidents Barack Obama and Donald Trump may be Messiahs.

2 Koningen 23

Maatregelen tegen de afgodendienst

8 Alle priesters uit de steden van Juda liet hij naar Jeruzalem komen. In het hele land, van Geba tot Berseba, liet hij de offerplaatsen ontwijden waar de priesters offers ontstoken hadden. Ook de offerplaatsen links van de stadspoort, bij de ingang van de poort van stadscommandant Josua, haalde hij neer. 9 De priesters van de offerplaatsen mochten het altaar van de HEER in Jeruzalem niet betreden; wel mochten ze samen met hun ambtgenoten van het ongedesemde brood eten. 10 Verder liet Josia de offerplaats Tofet in het Hinnomdal ontwijden, zodat niemand er meer zijn zoon of dochter als offer voor Moloch kon verbranden. 11 Hij liet de paarden weghalen die de koningen van Juda ter ere van de zon hadden opgesteld vanaf de ingang van het tempelterrein tot aan het vertrek van de raadsheer Netanmelech aan het binnenplein, en de zonnewagens liet hij verbranden. 12 Hij liet de altaren afbreken die de koningen van Juda op het dak van het bovenvertrek van Achaz hadden geplaatst, en ook de altaren die Manasse op de beide voorhoven van de tempel had laten maken. Het puin liet hij zo snel mogelijk afvoeren en in de bedding van de Kidron storten. 13 De offerplaatsen buiten de stad, ten zuiden van de Berg van het verderf, die koning Salomo van Israël had laten oprichten voor Astarte, de gruwelijke godin van de Sidoniërs, Kemos, de gruwelijke god van Moab, en Milkom, de weerzinwekkende god van Ammon, werden door de koning ontwijd: 14 hij sloeg de gewijde stenen aan stukken, haalde de Asjerapalen omver en liet de gaten opvullen met beenderen van mensen.

Sterren/Maan/Zon

The Kabbalah, the religious philosophy of the Hebrews, Adolphe Franck, 1967. P. 38, 39 & 118, 119

The moon is at one and the same time the sign of good and the sign of evil. The full moon signifies good, the new moon signifies evil; since it can be either good or evil, the children of Israel and the children of Ishmael have both taken the moon as the object of their calculations. If an eclipse takes place during the full moon, it is not a good omen for Israel; if, on the contrary, the

eclipse takes place during the new moon [an eclipse of the sun], it is a bad omen for Ishmael. Thus are verified the words of the prophet [Isa. 29:14]: 'The wisdom of their wise men shall perish, and the understanding of their prudent shall be hid.'

Deuteronomium 4

nemen: 16 misdraag u niet door een godenbeeld te maken, een afbeelding van welk wezen dan ook, man of vrouw, 17 of van een dier dat op het land leeft of van de vogels in de lucht, 18 van kruipende dieren of van vissen in het water onder de aarde. 19 En als u omhoogkijkt en de zon, de maan en de sterren ziet, al die lichten aan de hemel, laat u er dan niet toe verleiden daarvoor neer te knielen en te vereren wat de HEER, uw God, voor de andere volken op aarde heeft bestemd. 20 Want u bent door de HEER uitgekozen en uit de smeltoven van Egypte weggehaald om Hem als zijn eigen volk toe te behoren, zoals nu het geval is.

Even the Talmudists, despite their adherence to the letter of Scriptures, subscribe to the same principle: "The just," they say, "are greater than the angels."

We shall better understand what was meant by the spirits which animate all celestial bodies and elements of the earth, if we study their names, and the functions attributed to them. First, let us exclude the purely poetical personifications—all the angels with names representing a moral quality or a metaphysical abstraction. For instance, good and bad desires are always represented as real personages; then there are the angels of purity (Tahariel), mercy (Rahmiel), justice (Tzadkiel) and deliverance (Peda-el) and the famous Raziel, the angel of secrets, who watches with a jealous eye over the mysteries of kabbalistic wisdom. Moreover, it is a principle recognized by all Kabbalists and connected with their general system of beings that the angelic hierarchy begins only in the third world, the World of Formation, the place occupied by the planets and celestial bodies.

Now, the chief of the invisible militia is the angel Metatron, so called because his place is immediately below the throne of God; he alone constitutes the World of

Creation, or the world of pure spirits. His task is to maintain unity, harmony and the movement of the spheres—the very task of that blind and infinite force which, at times, has been substituted for God under the name of Nature. The myriads of subordinates under Metatron's command are divided into ten categories, undoubtedly in honor of the ten Sefiroth. These subaltern angels are to the different divisions of nature, to every sphere and to every individual element, what their chief is to the entire universe. Thus, one presides over the movements of the earth, another over the movements of the moon, and so on for all the celestial bodies. One is called the angel of fire (Nuriel), another the angel of light (Uriel), a third presides over the course of the seasons, a fourth over vegetation. In short, all the products, forces and phenomena of nature are represented in the same way.

The purpose of this allegory becomes evident when the infernal spirits are considered. We have already called attention to the general name given to all the forces of this order. The demons, according to the Kabbalists, are the grossest and most imperfect forms, the "shells" of existence; in short, everything that denotes absence of life, intelligence and order. Like the angels, they form ten Sefiroth, ten degrees where darkness and impurity grow more and more dense, like in Dante's circles.

En de **zon** stond stil en de maan bleef staan, tot Israël zijn vijanden had afgestraft. Dit staat opgetekend in het Boek van de oprechte. De **zon** stond een volle dag stil aan het hoogste punt van de hemel zonder zich te haasten om onder te gaan.

Jozua 10 vers 13 NBV21

Sterren/Maan/Zon

2 Koningen 23

Maatregelen tegen de afgodendienst

2 Met alle inwoners van Juda en Jeruzalem, de priesters en de profeten, kortom de hele bevolking, van hoog tot laag, begaf hij zich naar de tempel van de HEER. Daar las hij hun de hele tekst voor van het verbondsboek dat in de tempel was gevonden.

3 Staande op het podium bekrachtigde hij ten overstaan van de HEER het verbond. Hij beloofde dat ze de HEER zouden volgen en zich geheel en al zouden houden aan zijn geboden, voorschriften en bepalingen, om zo het verbond dat in deze boekrol was vastgelegd met hart en ziel na te leven. Heel het volk trad toe tot dit verbond.

4 Vervolgens beval de koning dat de hogepriester Chilkia met zijn plaatsvervangers en de priesters die aan het hoofd van de tempelwacht stonden, alle voorwerpen uit de tempel van de HEER moesten halen die voor Baäl, Asjera en de hemellichamen waren gemaakt. Deze voorwerpen verbrandde hij buiten de stad, op het braakliggende terrein bij de Kidron, en de as liet hij naar Betel afvoeren. 5 Hij ontsloeg de afgodspriesters die door de koningen van Juda waren aangesteld om offers te ontsteken op de offerplaatsen in de steden van Juda en in de omgeving van Jeruzalem, en stuurde de priesters weg die offers ontstaken voor Baäl en voor de zon, de maan en de sterren, voor alle hemellichamen. 6 Hij liet de Asjerapaal uit de tempel van de

HEER verwijderen en buiten de stad brengen, naar de bedding van de Kidron. Daar werd hij verbrand, en de resten werden verpulverd en over de begraafplaats van het gewone volk uitgestrooid. 7 Hij liet in de tempel de vertrekken afbreken waarin de mannen gehuisvest waren die zich aan afgoden gewijd hadden, en waarin de vrouwen kleren weefden voor Asjera. 8 Alle priesters uit de steden van Juda liet hij naar Jeruzalem komen. In het hele land, van Geba tot Berseba, liet hij de offerplaatsen ontwijden waar de priesters offers ontstoken hadden. Ook de offerplaatsen links van de stadspoort, bij de ingang van de poort van stadscommandant Josua, haalde hij neer.

Sirach 43

4 Wie een oven opstookt, werkt in de hitte, maar de zon verschroeit de bergen drie keer zo hard; ze ademt vuur uit, haar felle stralen verblinden de ogen.

5 Groot is de Heer, die haar gemaakt heeft en op wiens bevel zij voortsnelts langs haar baan.

6 De maan verschijnt met vaste regelmaat, een eeuwig teken van de wisselende tijden.

7 De maan is het teken voor de feesten, een licht dat vol wordt en weer afneemt.

8 De maand is naar haar genoemd, wonderlijk zijn haar gestalten. Ze behoort tot de uitrusting van de hemelse machten, stralend aan het hemelfirmament.

9 De schoonheid van de hemel is de pracht van de sterren, lichtende sieraden aan de hemel van de Heer.

10 Ze stellen zich op naar het bevel van de Heilige en worden niet moe op hun wachtposten.

YaH liet ze voor straf de sterren en hemelgoden aanbidden....

Handelingen 7

40 Daarom zeiden ze tegen Aäron: "Maak goden voor ons die voor ons uit kunnen gaan, want wat er gebeurd is met die Mozes, die ons uit Egypte heeft geleid, weten we niet." 41 Toen maakten ze een beeld in de vorm van een stierkalf, brachten er offers aan en verheugden zich over hun eigen maaksel. 42 Maar God keerde zich van hen af en liet hen de sterren en hemelgoden aanbidden, zoals in het Boek van de profeten geschreven staat: "Hebben jullie Mij soms dierenoffers en brandoffers gebracht toen jullie veertig jaar door de woestijn trokken, volk van Israël? 43 Nee, jullie hebben de tent van Moloch meegedragen en de ster van jullie god Refan, beelden die jullie zelf gemaakt hebben om te aanbidden. Daarom zal Ik jullie wegvoeren, tot voorbij Babylon."

44 Onze voorouders hadden in de woestijn de verbondstent bij zich, gemaakt in opdracht van de engel die met Mozes sprak, naar het ontwerp dat Mozes had gezien. 45 Onze voorouders hadden deze tent bij zich toen ze onder leiding van Jozua het land veroverden van de volken die God voor hen verdreef; dit duurde tot in de tijd van David. 46 David werd door God begunstigd en vroeg om een heiligdom voor het volk van Jakob.

Sterren/Maan/Zon

Guide for the Perplexed, Part 3 45:3

It is known that the **heathen** in those days built temples to stars, and set up in those temples the image which they agreed upon to worship; because it was in some relation to a certain star or to a portion....If there had only been one figure of a cherub, the people would have been misled and would have mistaken it for God's image which was to be worshipped, in the fashion of the **heathen**; or they might have

Shabbat 156a:12

It was stated that Rabbi Ḥanina says: A constellation makes one **wise** and a constellation makes one wealthy, and there is a constellation for the Jewish people that influences them.

William Davidson Edition - English

Ibn Ezra on Exodus 20:14:1

The tenth statement, namely, Thou shalt not covet, clearly corresponds to the sphere of the **moon**, which is the lowest of the spheres....He inserted it as an aside on his comments on the verse. 300 The **moon** included. 301 Literally, the tongue. According to the Talmud anyone born when Mercury dominates will be wise. See Sabbath 156a.

Ibn Ezra's commentary on the
Pub., 1988-2004

Sukkah 29a
The William Davidson Talmud (Dr. Joshua Kulp)

It was taught: R. Meir said, Whenever the heavenly lights are in eclipse, it is a bad omen for [the enemies of] Israel for they are accustomed to their blows. A parable to a school teacher who comes to school with a strap in his hand. Who starts to worry? The one who is accustomed to being beaten every day.

Guide for the Perplexed, Part 3 37
Friedlander, 1903

Therefore the Law prohibits us to use seed that has grown in a vineyard, and commands us to burn both the barley and the produce of the vineyard. For the practices of the **heathen**, which they considered as of a magic and talismanic character, even if not containing any idolatrous element, are prohibited, as we have stated above (p. 334) in reference to the dictum of our Sages, "We must not hang upon a tree the foetus of an animal belonging to the Sanctuary." The Law prohibits all **heathen** customs, called by our Sages "the ways of the Amorite," because they are connected with idolatry. On considering the customs of the **heathen** in their worship, you will find that in certain kinds of worship they turn toward stars, in others to the two great luminaries; frequently they choose the rise of signs in the Zodiac for sowing and fumigating; and as to the circuits made by those who plant or sow, some complete five

circles, corresponding to the five planets, with the exclusion of the two luminaries: others go seven times round, according to the number of the planets, when including sun and moon. They believe that all these practices are magic charms of great efficiency in agriculture. Thus those practices lead to the worship of stars: and therefore all practices of those nations have been prohibited, in the words, "Ye shall not walk in the manners of the nation which I cast out before you" (**Lev. 20:23**). Those practices which were more general and common, or were distinctly connected with idolatry, are particularly pointed out as prohibited; e.g., eating the fruit of a tree during the first three years, intermixing of species and the mixed species sown in a vineyard. I am surprised as the dictum of Rabbi Joshiyah, which has been adopted as legally binding, in reference to the mixed seed in a vineyard, viz., that the law is only transgressed when wheat, barley, and the stone of a grape are sown simultaneously. He must undoubtedly have seen the source of that kind of the ways of the Amorite.

these personal immoral acts)? But the secret of the matter is in the verse which states, *When the Most High gave to the nations their inheritance, when He separated the children of men, He set the borders of the people*, etc. *For the portion of the Eternal is His people* etc.³⁸⁰ The meaning thereof is as follows: *The Glorious Name*³⁸¹ created everything and He placed the power of the lower creatures in the higher beings, giving over each and every nation *in their lands, after their nations*.³⁸² some known star or constellation, as is known by means of astrological speculation. It is with reference to this that it is said, *which the Eternal thy G-d hath allotted unto all the people*,³⁸³ for He allotted to all *Land vomit not you out also* etc.⁴⁰⁶ The Land of Israel is unlike other lands; it is unable to contain sinners."

Sterren/Maan/Zon

Ibn Ezra on Exodus 20:14:1

They say that Saturn and **Mars** are harmful stars. Hence harm befalls anyone who begins any work or sets out on a journey when one or the other dominates....The sixth statement, Thou shalt not murder, corresponds to the sphere of **Mars**, which points to bloodshed and wounding....Indeed, the name Saturday means Saturn's day. 291 On which it is dominant. 292 The star which is dominant during the first hour of the night dominates that night. 293 Which I.E. interprets to mean for **Mars**...and Saturn to have an evil influence. 294 Saturn dominates Wednesday night . 295 **Mars** and Saturn. 296 Literally, this day **Mars** rules Friday eve and Saturn on Saturday . 297 Hebrew, tzedek.

Ibn Ezra on Exodus 20:14:1

The fifth statement, namely, Honor thy father and thy mother, corresponds to the sphere of **Jupiter**, which indicates peace, righteousness, mercy, and the obligation to reward and honor those to whom we

Shabbat 156b:1

Is it because **Jupiter** is situated in the west that you cannot have children? I will restore it and establish it in the east....God established **Jupiter** [tzedek] in the east on behalf of [leragol] Abraham.

Shabbat 156a:11

Rabbi Hanina said to his students who heard all this: Go and tell the son of Leiva'i, Rabbi Yehoshua ben Levi: It is not the **constellation** of the day of the week that determines a person's nature; rather..., it is the **constellation** of the hour that determines his nature.

William Davidson Edition - English

Shabbat 156a:11

One who was born under the influence of **Saturn** will be a man whose thoughts are for naught. And some say that everything that others think about him and plan to do to him is for naught.

William Davidson Edit

1 MORE VERSION ▼

Mishneh Torah, Foreign Worship and Customs of the Nations 7
Trans. by Eliyahu Touger, Moznaim Publishing



Statues of false deities¹ which are found discarded in the marketplace or in a scrap metal heap are permitted.² Needless to say, this applies to pieces of statues.³

In contrast, should one find a hand, a foot, or another limb from the form of one of the constellations or celestial signs, it is forbidden to benefit from it.⁴ Since one knows that this limb is one of the images that is worshiped,⁵ the prohibition against [benefiting from it] remains until one knows⁶ that the gentiles who worshiped it, nullified it.⁷

Shabbat 156a:12

It was stated that Rabbi Hanina says: A **constellation** makes one wise and a **constellation** makes one wealthy, and there is a **constellation** for the Jewish people that influences them....Rabbi Yoḥanan said: There is no **constellation** for the Jewish people that influences them. The Jewish people are not subject to the influence of astrology....And Rabbi Yoḥanan follows his own reasoning, as Rabbi Yoḥanan said: From where is it derived that there is no **constellation** for the Jewish people?

Nedarim 39b:16

Furthermore, visiting is effective in easing the suffering of the ill person only when the visitor is one born under the same **constellation** as the ill person.

William Davidson Edition - English

Sterren/Maan/Zon

Makkot 24a:33

They said to him: these **heathen** who bow to idols and offer incense to the stars are sitting quiet and secure, while us - the House which is the footstool of our Gd is burnt

Siddur Sefard, Weekday Mincha, Korbanot

Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981

(Maseches Kreisos 6a; Jerusalem Talmud, Maseches Yoma 4:5)

The Rabbis taught: How was the incense compounded? Three hundred and sixty-eight *manim*⁴ were comprised therein, three hundred and sixty-five corresponding to the number of days in the solar year, one *maneh* for each day— half in the morning and half in the afternoon.

From the three remaining *manim* the Kohein Gadol brought two handfuls [into the Holy of Holies] on Yom Kippur; [for which purpose] they were put back into the mortar on the eve of Yom Kippur, and ground [again] very thoroughly, in order to make them very fine.

Eleven kinds of spices were used for it. They were: 1) balm, 2) onycha, 3) galbanum, 4) frankincense— by weight, seventy *maneh* of each; 5) myrrh, 6) cassia, 7) spikenard and 8) saffron— in weight sixteen *maneh* of each; 9) twelve *maneh* of costus, 10) three of aromatic bark, and 11) nine of cinnamon. [Also used in the incense compound were:] Nine

Yevamot 64b:19

And Rav Ashi said that her **constellation** is the cause of her husbands' deaths.

William Davidson Edition - English

Ramban on Leviticus 1:9:1

Now the Rabbi [Moshe ben Maimon] mentions that the idol-worshippers used to sacrifice to the moon on the days of new-moon, and to the sun when it rose in a particular **constellation** known to them from their

Commentary on Shabbat 156a:1

Rabbi Hanina said to them, [his disciples]: Go out and tell the son of Levi, Not the **constellation** of the day but that of the hour is the determining influence....He who is born under the **constellation** of the sun will be a distinguished man: he will eat and drink of his own and his secrets will lie uncovered; if a thief, he will have no success.

Sefaria Community Translation

Ramban on Deuteronomy 18:9:1

Therefore, the author of the Book of the Moon, the expert in [the field of] necromancy, said, “when the moon, termed ‘the sphere of the world,’ is, for example, at the head of Aries and the **constellation**...And when the moon will be in a position relative to some other **constellation** you should make the drawing and the burning in a certain other manner and the result will be for good, to build and to plant

Commentary on the Torah by Ramban (Nachmanides). Translated and annotated by Charles B. Chavel. New York, Shilo Pub. House, 1971-1976

Sterren/Maan/Zon

Berakhot 58b:11

And we learn through tradition that a comet does not pass the Orion **constellation**, and if it does pass Orion, the world will be destroyed. The Gemara asks: Don't we see that comets pass Orion?

Bereshit Rabbah 44:10

"Abram said: Behold, to me You have not given offspring" – Rav Shmuel bar Rav Yitzhak said: [Abram said to God:] My astrological **constellation** is pressuring me and saying to me: Abram, you will not beget

Ibn Ezra on Exodus 20:14:1

There is a difference of opinion among the astrologers about whether **Venus** is above or below the sun. The wise men of India brought proof that **Venus** is above....Now the seventh statement, namely, Thou shalt not commit adultery, corresponds to the sphere of **Venus**, the nature of which points to all acts of intercourse and harlotry.

Bava Batra 12a:15

Perhaps they were born under the same **constellation**, and since they are similar in their traits, they reach the same conclusions.

Genesis 11:31

* Harran: An important city and center of **moon** worship, like Ur. The name means "crossroads."

The F Numbers 28:14

That shall be the monthly burnt offering for each new **moon** of the year.

The Contemporary Torah, Jewish Publication Society, 2006

Leviticus 23:11

Fishbane proposes that an older meaning of shab-bat, namely "full **moon**," may be operative here, and that it solves the problems inherent in this passage.

The F Leviticus 10:16

And for the goat of the sin-offering [the goat of the additional offerings of the New **Moon**] Moses inquired, inquired, and, behold, it was burned [] And he was wroth with Elazar and Ithamar the remaining

Numbers 10:10

And on your joyous occasions—your fixed festivals and new **moon** days—you shall sound the trumpets over your burnt offerings and your sacrifices of well-being.

Bereshit Rabbah 11:8

Rabbi Samuel ben Nahman said: Because it cannot be postponed: a festival can be postponed, as well as the Day of Atonement [because these are days which a beit din must declare to be a new **moon**].

Numbers 28:11

lambs a year in age—seven, wholly-sound, * heads of your New-Moons: Milgrom notes that the number of animals sacrificed here equals that for major festivals, indicating the biblical importance of the New **Moon**

II Kings 4:23

It is not New-**Moon**, it is not the Sabbath....She said: [All] is well. * New-**Moon**: In biblical Israel, the New **Moon** was a significant religious occasion, involving a sacred meal with family and a visit to a holy man and/or a shrine .

The Early Prophets, by Everett Fox. New York, Schocken Books, 2014

Sterren/Maan/Zon

Kinnot for Tisha B'Av (Ashkenaz), Kinot for Tisha B'Av Night 5
Sefaria Community Translation



א. Then, for our sins, the Sanctuary was destroyed, and for our violations, the Temple building was burnt. ב. On Earth, they gathered to her, compiling a eulogy. And the host of the Heavens raised a lament. "How long..."

גם בָּכוּ בְּמִדְבָּר שְׂבִטֵי יַעֲקֹב. וְאַף מְזֻלֹת יִזְלוּ דְמָעָה. דְּגָלֵי יִשְׂרָאֵל חָפוּ רֹאשָׁם. וְכִימָה וְכִסִּיל קָדְרוּ פְּנֵיהֶם. עַד אָנָּה:

ג. Also the tribes of Jacob cried bitterly, and even the astrological constellations flowed with tears. ד. The flags of Jeshurun were despondent, and the Pleiades and Orion looked upset. "How long..."

ה. Fathers pleaded, but God did not listen. Sons screamed, but the Father did not answer. ו. And the sound of the dove was heard on high, but the faithful shepherd did not pay attention. "How long..."

זָרַע קֹדֶשׁ לָבָשׁוּ שָׂקִים. וּצְבָא הַשָּׁמַיִם גַּם הֵם שָׁק הוֹשֵׁם כְּסוּתָם. חֲשׁוֹף הַשָּׁמַיִם וְיָרַח קָדָר. וְכֹכְבִּים וּמְזֻלֹת אָסְפוּ נִגְהָם. עַד אָנָּה:

ז. Holy descendants wore sackcloth, and even the host of the Heavens were put in sackcloth garments. ח. The sun got dark and the moon blackened, and stars and constellations gathered their moans. "How long..."

ט. First the ram (Aries) cried with a bitter soul for the fact that his lambs were brought to slaughter. י. A wail was sounded by the bull (Taurus) among the heights, because we were all chased by the neck. "How long..."

כּוֹכֵב תְּאוֹמִים נִרְאָה חָלֹק. כִּי דָם אֲחִים נִשְׁפָּךְ כְּמַיִם. לְאַרְצֵי בִקְשׁ לִפְלֵ סֶרְטָן. כִּי נִתְעַלְפָנוּ מִפְּנֵי צָמָא. עַד אָנָּה:

כ. The twin star (Gemini) seemed split apart, because the blood of brothers was spilled like water. ל. The crab (Cancer) wished to fall to the ground, because we were fainting from thirst. "How long..."

מ. The high heavens were afraid of the lion (Leo) because our roar did not ascend to on high. נ. Young girls and boys were killed, so the maiden (Virgo)'s face looked upset. "How long..."

סִבָּב מֵאֲזֻנִּים וּבִקְשׁ תַּחֲנוּנָה. כִּי נִבְחַר לָנוּ מָוֶת מֵחַיִּים. עֲקָרָב לִבָּשׁ פֶּתֶד וְרַעְדָה. כִּי בַחֲרָב וּבְרַעֲב שֶׁפִּטְטוּ צוּרָנוּ. עַד אָנָּה:

ס. The balance (Libra) spun and wished for rest, because death was preferable to us over life. ע. The scorpion (Scorpio) wore fear and trembling, because our enemies judged us with sword and hunger. "How long..."

פ. Streams of water, let tears fall like a river, because the sign of the bow (Sagittarius) was not given to us. צ. Waters rise over our heads, and inside a full bucket (Aquarius) our throats are dry. "How long..."

קָרְבָנוּ קָרְבָן וְלֹא נִתְקַבַּל. וּגְדֵי פֶסֶק שְׁעִיר חַטָּאתֵינוּ. רַחֲמֵנוּ בְשָׁלוּ יִלְדֵיהֶן. וּמְזֹל דָּגִים הֶעָלִים עֵינָיו. עַד אָנָּה:

ק. We offered a sacrifice but it was not accepted, and the goat (Capricorn) stopped our chatat-offering goats. ר. Merciful ones cooked their children, and the constellation of fish (Pisces) looked away. "How long..."

Sterren/Maan/Zon

Zevachim 106a

The William Davidson Talmud (Koren - Steinsaltz)

The Gemara questions the use of this verse as a source: But **this** verse is **necessary for** the purpose of expounding **in accordance with** the statement **of Rabbi Elazar, as he says: From where** is it derived with regard to **one who slaughters an animal** as an offering **to Mercury**, a **pagan** deity, **that he is liable** even though this is not the established manner in which that deity is worshipped? **As it is written:** “And **they shall not slaughter anymore their offerings** to the *se’irim*.” **If** the verse **is not** needed to teach the **matter of** worshipping a deity **in accordance with its established manner**, as it is already taught that one is liable for this, **as it is written:** “Take heed to yourself...lest you inquire after their gods, saying: **How do these nations serve** their gods, so too will I do likewise” (**Deuteronomy 12:30**), then **apply it** to the **matter of** worshipping a deity in a way **that is not in accordance with its established manner**.

Sefer Chasidim 66:1

An **eclipse** of the moon is a bad sign for the Jews therefore he should fast, and inasmuch as one fasts because of a dream, all the more so for the sake of all Israel . 1 Sukkah 29a. 2 Taanith 12b. 3 See

Medieval Jewish mysticism, translated by Sholom Alchanan Singer. Northbrook, Ill. Whitehall Co., 1971

1 MORE VERSION ▾

Guide for the Perplexed, Part 3 45

Friedlander, 1903

It is known that the heathen in those days built temples to stars, and set up in those temples the image which they agreed upon to worship; because it was in some relation to a certain star or to a portion of one of the spheres. We were, therefore, commanded to build a temple to the name of God, and to place therein the ark with two tables of stone, on which there were written the commandments “I am the Lord,” etc., and “Thou shalt have no other God before me,” etc. Naturally the fundamental belief in prophecy precedes the belief in the Law, for without the belief in prophecy there can be no belief in the Law. But a prophet only receives divine inspiration through the agency of an angel. Comp. “The angel of the Lord called” (**Gen. 22:15**); “The angel of the Lord said unto her” (ibid. 16:11); and other innumerable instances. Even Moses our Teacher received his first prophecy through an angel.

Ibn Ezra on Exodus 20:14:1

One of the **wise** men of this generation said: We know that nine spheres correspond to the nine numbers that are the basis of all numbers. It is the same with these nine statements....The **wise** men of India brought proof that Venus is above....According to the Talmud anyone born when Mercury dominates will be **wise**. See Sabbath 156a.

Ibn Ezra's commentary on the Pentateuch, tran. and annot. by H. Norman Strickman and Arthur M. Silver. Menorah Pub., 1988-2004

Magie

amulets and charms. Amulets are divided into two classes, approved and disapproved. An approved amulet is “one that has cured three persons, or has been made by a man who has cured three persons with other amulets.”

Charms are abundantly provided against accidents. “For bleeding of the nose let a man be brought to a priest named Levi, and let the name Levi be written backward. If there be not a priest, get a layman, who is to write backward “Ana pipi Shila bar Sumki,” or “Taam dli bemi ceseph, taam dli bemi pagam”; or let him take a root of grass, and the cord of an old bed, and paper, and saffron, and the red part of the inside of a palm tree, and let him burn them together, and let him take some wool, and twist two threads, and dip them in vinegar, and roll them in ashes, and put them into his nose; or let him look out for a stream of water which flows from east to west, and let him go and stand with one leg on each side of it, and let him take with his right hand some mud from under his left foot, and with his left hand from under his right foot, and let him twist two threads of wool, and dip them in the mud, and put them into his nose.” If a man be bitten by a mad dog he must die, unless some remedy be found for him. “Abai says he must take the skin of a male adder, and write upon it, ‘I, M, the son of the woman N, upon the skin of a male adder, write against thee, Kanti Kanti Klirus, but some say, Kandi Kandi Klurus, Lord of Hosts. Amen. Selah.’ Let him also cast off his clothes, and bury them in a graveyard for twelve months of a year; then let him take them up, and burn them in a furnace, and let him strew the ashes at the parting of the roads. And during these twelve months let him only drink out of a brass tube, lest he see the phantom form of the demon, and he be endangered. This was done by Abba, the son of Martha—he is Abba, the son of Manjumi. His mother made him a tube of gold.”

Hebrew Literature, Comprising Talmudic Treatises, Hebrew Melodies and the Kabbalah Unveiled, Introduction by Epiphanius Wilson, 1901. P. 19, 20

Magic naturally follows from such teaching. Abba Benjamin says, “If leave had been given to see the hurtful demons, no creature could stand before them.” Abbai says, “They are more than we are, and stand against us, like the trench round a garden bed.” Rav Huni says, “Everyone has a thousand on his left hand, and ten thousand on his right hand.” Rabba says, “The want of room at the sermon is from them, the

wearing out of the Rabbis’ clothes is from their rubbing against them, bruised legs are from them.” “Whosoever wishes to know their existence, let him take ashes passed through a sieve, and strew them in his bed, and in the morning he will see the marks of a cock’s claws. Whosoever wishes to see them, let him take the inner covering of a black cat, the kitten of a first-born black cat, which is also the kitten of a first-born, and let him burn it in the fire, and powder it, and fill his eyes with it, and he will see them. And let him pour the powder into an iron tube, and seal it with an iron signet, lest they steal any of it, and let him seal the mouth of it, lest any harm ensue. Rav Bibi bar Abbai did thus, and he was harmed, but the Rabbis prayed for mercy, and he was healed.” Arts of sorcery are attributed to the Rabbis. They are represented as having the power to create both men and melons. One of them is said to have changed a woman into an ass, and ridden the ass to market, when another sorcerer changed the ass again into a woman.

Magie

This sorcery is traced to Abraham, who is said (Gen. xxv. 6) to have given his sons gifts. These gifts are stated to have been the arts of sorcery. Legends abound everywhere throughout the Talmud. Rabbi Judah said, Rav said, "Everything that God created in the world, He created male and female. And thus he did with leviathan, the piercing serpent, and leviathan the crooked serpent. He created them male and female; but if they had been joined together they would have desolated the whole world. What then did the Holy One do? He enervated the male leviathan, and slew the female, and salted her for the righteous in the time to come, for it is said, 'And He shall slay the dragon that is in the sea' (Isa. xxvii. 1). Likewise, with regard to behemoth upon a thousand mountains, He created them male and female; but if they had been joined together they would have desolated the whole world. What then did the Holy One do? He enervated the male behemoth, and made the female barren, and preserved her for the righteous in the time to come." That period is to be a season of great feasting. The liquor to be drunk will be apple-wine of more than seventy years old. The cup of David alone will hold one hundred and twenty-one logs.

The Talmud informs us that "a young unicorn, one day old, is as large as Mount Tabor." Consequently Noah had great difficulty in saving an old one alive. He could not get it into the ark, so he bound it by its horn to the side of the ark. At the same time Og, King of Bashan (being one of the antediluvians), was saved by riding on its back. We are further informed that he was one of the giants who came from the intermarriage of angels with the daughters of men.

The Talmud affirms that Adam was made from dust of all parts of the earth; and that he was created with two faces, as it is written, "Thou hast beset me behind and before" (Ps. cxxxix. 5). The Rabbis further state that he was formed in two parts, one male and one female. His height before his fall reached to the firmament, but after his fall God put his hand upon him, and compressed him small. In the tenth hour after he was made, he sinned; and in the twelfth he was driven out of Paradise. Abraham is said to have put Sarah into a

Abraham, it is also said, had a precious stone hung around his throat, on which when the sick looked they were healed.

Wonderful stories are told of the manna. The manna is said to have fallen from heaven, accompanied by showers of pearls and precious stones. It tasted to everyone according to his desire. If one wished for fat fowl, so it tasted. If an-

Hebrew Literature, Comprising
Talmudic Treatises, Hebrew
Melodies and the Kabbalah
Unveiled, Introduction by
Epiphanius Wilson, 1901. P. 20,
21, 22, 24, 27

and imagination as the legacy of this period. One trend of Jewish messianism which left the national fold was destined "to conquer the conquerors" – by the gradual Christianization of the masses throughout the Roman Empire. Through Christianity, Jewish messianism became an institution and an article of faith of many nations. Within the Jewish fold, the memory of glorious resistance, of the fight for freedom, of martyred messiahs, prophets, and miracle workers remained to nourish future messianic movements.

Jewish messianic revolt against the Roman Empire did not cease with the severe defeat of 70 C.E. The Jewish revolt

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is as painful as a needle in a living one. The Talmud still further states that there are three voices continually heard—the voice of the sun as he rolls in his orbit—the voice of the multitudes of Rome—and the voice of the soul as it leaves the body. The Rabbis, however, prayed for mercy on the soul, and this voice has ceased. Instances are also given of men overhearing the conversations of the dead, and receiving profit from them. A man is said to have heard one girl tell another in the grave, that those who sowed their crops at a particular time would find their harvests fail. So he took care to sow at another time, and he had an abundant yield. It is also said that every Friday evening a second soul enters into the bodies of men, and that it remains to the end of the Sabbath, when it departs. The evidence of this second soul is shown by an increased appetite for eating and drinking.

Magie

deliver three of his posterity.” Rabbi Simon, the Shilonite, taught, “In the hour that Nebuchadnezzar, the impious, cast Hananiah, Mishael, and Azariah into the midst of the fiery furnace, Jorkemo, the prince of hail, stood up before the blessed God, and said, ‘I will go down and cool the flame, and deliver the righteous ones from the furnace of fire.’ To him said Gabriel, ‘The power of the blessed One is not so, since thou art the prince of hail, and everyone knows that waters quench fire; but I, the prince of fire, will go down and cool inwardly,

and heat outwardly, and I will make a wonder within a wonder.’” To him said the blessed God, “Go down.” In the same hour Gabriel began and said, “And the truth of the Lord *endureth* for ever” (Ps. cxvii. 2).

when put together, a pair of shoes might go between them. A story is also related of one Rabbi killing another in a drunken fit, and then working a miracle which restored him to life. In the following year he again invited the Rabbi to drink with him, but he declined, on the ground that “miracles are not wrought every day.” Instances are also given of the anguish of Rabbis in the prospect of death. They express themselves as being without hope of salvation, and as having the fear of hell before them.

Kitzur Shulchan Arukh 37:1

The purpose of this immersion is to elevate these utensils from the impurity of **heathen** ownership to the holiness of Jewish ownership.

Kitzur Shulchan Aruch, trans. Rabbi Avrohom Davis, Metsudah Pub., 1996

Hebrew Literature, Comprising Talmudic Treatises, Hebrew Melodies and the Kabbalah Unveiled, Introduction by Epiphanius Wilson, 1901. P. 27, 28, 30

Siddur Sefard, Shabbat Eve Maariv, Shema & Blessings

Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981

He is *Adonoy*, our God, and there is nothing besides Him, and that we, Israel, are His people. [He] Who liberated us from the hand of kings,⁷ [is] our King, Who redeemed us from the grasp of all the tyrants.⁸ [He is] the Almighty Who exacts payment [punishment] from our oppressors,⁹ and brings retribution on all those who are enemies of our soul. He does great things¹⁰ beyond comprehension, miracles and wonders without number. He sustains our soul in life¹¹ and does not allow our feet to slip. He makes us tread upon the high places of our enemies, and exalts our strength over all who hate us. He performed miracles for us and vengeance upon Pharaoh, signs and wonders in the land of the Hamites. He slew in His wrath, all the firstborn of Egypt, and brought out His people, Israel, from their midst to everlasting¹² freedom. He led His children through the divided parts of the Sea of Reeds, their pursuers and their enemies He drowned in its depths. And His children saw His mighty power— they praised and gave thanks to His Name, His sovereignty they willingly accepted; Moses and the

Bloedmagie

A story is told of Nebuzaradan, that he saw the blood of Zecharias bubbling in the court of the priests. When he asked what it meant, he was informed that it was the blood of bullocks and lambs. When he had ordered bullocks and lambs to be slain, the blood of Zecharias still bubbled and reeked above theirs. The priests then confessed that it was the blood of a priest and prophet and judge, whom they had slain. He then commanded eighty thousand priests to be put to death. The blood, however, still continued to bubble. God then said, "Is this man, who is but flesh and blood, filled with pity toward my children, and shall not I be much more?" So he gave a sign to the blood, and it was swallowed up in the place.

Hebrew Literature, Comprising Talmudic Treatises, Hebrew Melodies and the Kabbalah Unveiled, Introduction by Epiphanius Wilson, 1901. p. 25, 26

Of the eighty thousand priests slain none was left but Joshua the son of Jozedek, of whom it is written, "Is not this a brand plucked out of the fire?" (Zech. iii. 2). Of Titus it is said that he was unclean in the Temple, and with a blow of his sword rent the veil, which flowed with blood. To punish him a gnat was sent into his brain, which grew as large as a dove. When his skull was opened, the gnat was found to have a mouth of copper, and claws of iron.

Genesis 37, vers 31

Toen namen zij het gewaad van Jozef, slachtten een geitenbok en dompelden het gewaad in het bloed.

Exodus 4, vers 9

En mocht het zijn dat zij zelfs deze twee tekenen niet willen geloven en niet naar uw stem willen luisteren, dan moet u water uit de Nijl nemen en dat uitgieten op het droge. Dan zal het water dat u uit de Nijl zult nemen, veranderen, ja, in bloed veranderen op het droge.

Exodus 4, vers 25

Toen nam Zippora een vuurstenen mes en besneed de voorhuid van haar zoon. Zij wierp die voor Mozes' voeten en zei: Werkelijk, je bent voor mij een bloedbruidegom.

Exodus 7, vers 19

Toen zei de HEERE tegen Mozes: Zeg tegen Aäron: Neem je staf en strek je hand uit over de wateren van Egypte. Strek hem uit over hun stromen, over hun rivieren, over hun waterpoelen en over hun hele watervoorraad, zodat zij bloed worden. Er zal bloed zijn in heel het land Egypte, zelfs in de houten en stenen vaten.

Exodus 24, vers 8

Toen nam Mozes het bloed, sprenkelde het op het volk en zei: Zie, dit is het bloed van het verbond dat de HEERE met u gesloten heeft op grond van al die woorden.

Bloedmagie

Exodus 29, vers 12

Vervolgens moet u een deel van het bloed van de jonge stier nemen, en dat met uw vinger op de hoorns van het altaar strijken. Al het overige bloed moet u dan aan de voet van het altaar uitgieten.

Exodus 29, vers 21

Dan moet u wat van het bloed nemen dat op het altaar is, en van de zalfolie, en dat sprenkelen op Aäron, op zijn kleding, op zijn zonen en op de kleding van zijn zonen met hem. Dan zal hij geheiligd zijn, hij, zijn kleding, zijn zonen en de kleding van zijn zonen met hem.

Exodus 30, vers 10

Aäron moet dan eenmaal per jaar aan de hoorns van het altaar verzoening doen met een deel van het bloed van het zondoffer ter verzoening. Eenmaal per jaar moet hij aan de hoorns verzoening doen, al uw generaties door; het is allerheiligst voor de HEERE.

Leviticus 4, vers 7

En de priester moet een deel van het bloed strijken op de hoorns van het altaar voor het geurige reukwerk, dat in de tent van ontmoeting staat voor het aangezicht van de HEERE. En hij moet al het overige bloed van de jonge stier uitgieten aan de voet van het brandofferaltaar, dat bij de ingang van de tent van ontmoeting staat.

Leviticus 5, vers 9

Dan moet hij een deel van het bloed van het zondoffer tegen de zijwand van het altaar sprenkelen, maar de rest van het bloed moet tegen de voet van het altaar uitgedrukt worden. Het is een zondoffer.

Leviticus 8, vers 15

en men slachtte hem. Mozes nam toen het bloed en streek dat met zijn vinger rondom aan de hoorns van het altaar, en reinigde zo het altaar van zonde. Vervolgens goot hij het bloed uit aan de voet van het altaar. Zo heiligde hij het om er verzoening voor te doen.

23 Men slachtte hem, en Mozes nam een deel van zijn bloed, en streek het op de rechteroorlel van Aäron, op de duim van zijn rechterhand en op de grote teen van zijn rechtervoet.

24 Hij liet ook de zonen van Aäron naderbij komen. En Mozes streek een deel van het bloed op hun rechteroorlel, op de duim van hun rechterhand en op de grote teen van hun rechtervoet. Daarna sprenkelde Mozes dat bloed rondom op het altaar.

Bloedmagie

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Leviticus 12

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?

2 Spreek tot de Israëlieten en zeg: Wanneer een vrouw nageslacht voortbrengt en een jongetje heeft gebaard, dan is zij zeven dagen onrein. Zij is dan even onrein als *tijdens* de dagen van afzondering als zij ongesteld is.

3  En op de achtste dag moet het vlees van zijn voorhuid besneden worden.

4 Vervolgens moet zij drieëndertig dagen blijven in het bloed van haar reiniging. Niets wat heilig is, mag zij aanraken, en zij mag niet naar het heiligdom komen, totdat de dagen van haar reiniging voorbij zijn.

5 Maar als zij een meisje baart, dan is zij twee weken onrein zoals *tijdens* haar afzondering. Daarna moet zij zesenzestig dagen blijven in het bloed van haar reiniging.

6 Wanneer de dagen van haar reiniging voor een zoon of een dochter voorbij zijn, moet zij een lam van een jaar oud als brandoffer en een jonge duif of tortelduif als zondoffer bij de priester brengen, bij de ingang van de tent van ontmoeting.

7 Die moet het voor het aangezicht van de HEERE aanbieden, en verzoening voor haar doen. Dan is zij rein van haar bloedvloeïng. 💡 Dit is de wet voor haar die een jongetje of meisje baart.

8 Maar als haar vermogen niet toereikend is 💡 voor een lam, dan mag zij twee tortelduiven of twee jonge duiven nemen, één als brandoffer en één als zondoffer. Zo zal de priester verzoening voor haar doen en is zij rein.

Leviticus 14, vers 51

Dan moet hij het cederhout, de hysop, het karmozijn en de levende vogel nemen, en in het **bloed** van de geslachte vogel en in het bronwater dopen, en hij moet het huis zeven keer besprenkelen.

Leviticus 14, vers 52

Daarna moet hij het huis ontzondigen met het **bloed** van de vogel, het bronwater, de levende vogel, het cederhout, de hysop en het karmozijn.


Deuteronomium 12, vers 23

Alleen, houd eraan vast geen **bloed** te eten, want het **bloed** is de ziel, en u mag niet, samen met het vlees, ook de ziel eten.

Bloedmagie

Leviticus 17

☐ 🔊 🎧 🔍 ?

10 Iedereen uit het huis van Israël en van de vreemdelingen die in hun midden verblijven,  die wat voor bloed dan ook gegeten heeft, tegen die persoon die dat bloed gegeten heeft, zal Ik Mijn aangezicht keren, en Ik zal hem uit het midden van zijn volk uitroeien.

11 Want het leven van het vlees is in het bloed, en Ik heb dat Zelf voor u op het altaar gegeven om voor uw leven verzoening te doen. Want het is het bloed dat door middel van het leven verzoening bewerkt.

12 Daarom heb Ik tegen de Israëlieten gezegd: Niemand van u mag bloed eten. Ook de vreemdeling die in uw midden verblijft, mag geen bloed eten.

13 Iedereen van de Israëlieten en van de vreemdelingen die in hun midden verblijven, die wilde dieren of vogels die gegeten mogen worden, tijdens de jacht vangt, die moet het bloed van *het dier* eruit laten lopen en het met aarde toedekken.

14  Want het is het leven van alle vlees. Hun bloed staat voor hun leven. Daarom heb Ik tegen de Israëlieten gezegd: U mag geen bloed eten van wat voor vlees dan ook, want het bloed is het leven van alle vlees. Wie dat eet, moet uitgeroeid worden.

15  En ieder van de ingezetenen of van de vreemdelingen die een kadaver of een verscheurd *dier* eet, moet zijn kleren wassen en zich met water wassen. Hij is onrein tot de avond, en daarna is hij rein.

16 Maar als hij *die* niet wast en zijn lichaam niet baadt, laadt hij zijn ongerechtigheid op zich.

Psalm 58, vers 11

De rechtvaardige zal zich verblijden als hij de wraak ziet; hij zal zijn voeten wassen in het **bloed** van de goddeloze.

Psalm 68, vers 24
opdat u uw voet kunt baden in **bloed**,

Leviticus 16

☐ 🔊 🎧 🔍 ?

Zienzen, voor zijn gezin en voor heel de gemeente van Israël.

18 Daarna moet hij naar buiten gaan, naar het altaar, dat voor het aangezicht van de HEERE is, en er verzoening over doen. Hij moet dan *een deel* van het bloed van de jonge stier en *een deel* van het bloed van de bok nemen en het rondom op de hoorns van het altaar strijken.

19 Dan moet hij met zijn vinger zeven keer *een deel* van het bloed daarop sprenkelen. Zo reinigt en heiligt hij het van de onreinheden van de Israëlieten.

20 Wanneer hij de verzoening over het heiligdom, de tent van ontmoeting en het altaar voltooid heeft, dan moet hij de levende bok naderbij laten komen.

21 Aäron moet zijn beide handen op de kop van de levende bok leggen en al de ongerechtigheden van de Israëlieten belijden, al hun overtredingen, overeenkomstig al hun zonden. Hij moet die op de kop van de bok leggen en hem door de hand van een man, die daarvoor gereedstaat, de woestijn in sturen.

22 Zo draagt de bok al hun ongerechtigheden op zich weg naar een onbewoond gebied. Hij moet dan de bok de woestijn in sturen.

Bloedmagie

Exodus 12

- 6 En gij zult het in bewaring hebben tot den veertienden dag dezer maand; en de ganse gemeente der vergadering van Israel zal het slachten tussen twee avonden.
- 7 En zij zullen van het bloed nemen, en strijken het aan de beide zijposten, en aan den bovendorpel, aan de huizen, in welke zij het eten zullen.
- 8 En zij zullen het vlees eten in denzelfden nacht, aan het vuur gebraden, met ongezuurde broden; zij zullen het met bittere saus eten.
- 9 Gij zult daarvan niet rauw eten, ook geenszins in water gezoden; maar aan het vuur gebraden, zijn hoofd met zijn schenkelen en met zijn ingewand.
- 10 Gij zult daarvan ook niet laten overblijven tot den morgen; maar hetgeen daarvan overblijft tot den morgen, zult gij met vuur verbranden.
- 11 Aldus nu zult gij het eten: uw lenden zullen opgeschort zijn, uw schoenen aan uw voeten, en uw staf in uw hand; en gij zult het met haast eten; het is des HEEREN pascha.
- 12 Want Ik zal in dezen nacht door Egypteland gaan, en alle eerstgeborenen in Egypteland slaan, van de mensen af tot de beesten toe; en Ik zal gerichten oefenen aan al de goden der Egyptenaren, Ik, de HEERE!
- 13 En dat bloed zal ulieden tot een teken zijn aan de huizen, waarin gij zijt; wanneer Ik het bloed zie, zal Ik ulieden voorbijgaan; en er zal geen plaag onder ulieden ten verdere zijn, wanneer Ik Egypteland slaan zal.

Overal waar wijn staat geschreven bedoelen de joden bloed. Bloeddrinken gebeurt dus niet alleen in de kerk, maar is een 'normaal' gebruik in het jodendom.

- 21 Mozes dan riep al de oudsten van Israel, en zeide tot hen: Leest uit, en neemt u lammeren voor uw huisgezinnen, en slacht het pascha.
- 22 Neemt dan een bundelken hysop, en doopt het in het bloed, dat in een bekken zal wezen; en strijkt aan den bovendorpel, en aan de beide zijposten van dat bloed, hetwelk in het bekken zijn zal; doch u aangaande, niemand zal uitgaan uit de deur van zijn huis, tot aan den morgen.
- 23 Want de HEERE zal doorgaan, om de Egyptenaren te slaan; doch wanneer Hij het bloed zien zal aan den bovendorpel en aan de twee zijposten, zo zal de HEERE de deur voorbijgaan, en den verdere niet toelaten in uw huizen te komen om te slaan.

Deuteronomium 12

²⁰⁻²¹ Wanneer de HEER, uw God, u de beschikking heeft gegeven over het hele gebied dat hij u beloofd heeft, ligt de plaats die hij zal kiezen om er zijn naam te laten wonen misschien te ver weg. In dat geval kunt u, als u zomaar eens vlees wilt eten, dat toch met een gerust hart doen. U mag runderen, schapen of geiten die u van de HEER hebt gekregen, slachten zoals ik u heb voorgeschreven, en het vlees eten wanneer u wilt, overal waar u woont. ²² Net zoals u gazellen of herten vrijuit mag eten, mag dat ook met zulk vlees, en dat geldt voor iedereen, rein of onrein. ²³ ✂ ✂ Maar wees er wel op bedacht dat u zich van het bloed onthoudt, want bloed is leven; vlees met leven erin mag u niet eten. ²⁴ Nogmaals, onthoud u van bloed, laat het als water op de grond weglopen. ²⁵ Als u dit ter harte neemt, zal het u en uw nageslacht goed gaan, want dan doet u wat goed is in de ogen van de HEER. ²⁶ Maar alle gaven die de HEER toekomen en alles wat u hem hebt toegezegd, moet u meenemen naar de plaats die hij zal uitkiezen. ²⁷ Van de brandoffers moet u zowel het vlees als het bloed offeren op het altaar van de HEER, uw God. Bij uw vredeoffers moet alleen het bloed tegen het altaar worden gegoten, en mag het vlees gegeten worden. ²⁸ Ga zorgvuldig te werk in alles wat ik u vandaag heb

Seks-Magie

Likutei Tefilot, Volume I 36:1

Sexual craving, which is man's main test in this world, is personified in the figure of Balaam, the greatest **heathen** prophet, who stands counter to Moses on the side of holiness.

The Fiftieth Gate. Breslov Research Institute, Jerusalem, c1992-c2016

Balaam, een sprookjesfiguur. Zie volgende pagina.

Sex met Shekhina

Siddur Sefard, Kabbalat Shabbat

Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981

This poem was written by Rabbi Solomon Halevy Alkabetz, whose name שְׁלֹמֹה הַלֵּוִי is spelled out by the first letter of each stanza. In this poem, the bridegroom (Israel) calls to his Beloved Friend (God) asking that He join him in welcoming his bride (the Sabbath). The concept of welcoming the Sabbath goes back to Talmudic times. Rabbi Chanina robed himself and stood at sunset on the eve of the Sabbath and exclaimed, "Come! Let us go forth to welcome the Sabbath Queen." Rabbi Yanai garbed himself in festive attire on Sabbath eve and exclaimed; "Come bride, Come bride" (*Shabbos* 119a).

Rabbi Isaac ben Solomon Luria Ashkenazi (aka Ha'ARI), a 16th century Kabbalist rabbi claimed to have conversations with Elias (Elijah) from the OT ... The reason Jews pray at the Western Wall in because he told his followers that this site ... was where the Temple had been located ... He further told them the Shekinah emanates from the wall ... the Shekinah is the female aspect of God ... When God was in his original form he was a hermaphrodite and it is the Jew's responsibility to reunite the Shekinah with the masculine Godhead ... Details are laid out in the Zohar. When at the wall Talmudists daven, the ritual form of chasidic Jewish prayer of rocking back and forth ... they are ritually copulating with the Shekinah. ⁴¹

De joden hebben continu seks met hun moeder: Shekhina, de jezuïten hebben continu seks met de moeder van Jezus: Maria.

De eerste Christenen (joden) bouwden kerken om sex-orgies te kunnen houden. De vrijmetselaars en andere psychotische clubs houden nog steeds seks orgies en seks magie om dichterbij YaH te kunnen komen.

Ook genezing van demonen gaat dmv seks met een maagd, meestal een baby.

Jezus dreef de demonen dus zeer waarschijnlijk uit door de slachtoffers te verkrachten.

Maw het piquerisme/vaccineren (penetreren van het lichaam) door de joden staat symbool voor verkrachting: Chemische Verkrachting.

De Covid-vaccinatie campagne was een wereldwijde massa-verkrachting om demonen uit te drijven.

Seks-Magie

THE HEBREW GODDESS

By
Raphael Patai

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The feminine Sabbath is, moreover, mystically identified with the Shekhina, or the Sephira of Kingship, while the male Sabbath is the *Yesod* ("Foundation") or *Tiferet* ("Beauty"), i.e. the male aspect of the deity. Since the Shekhina is also identified with the Community of Israel, in this manner the Shekhina becomes the bride, or mate, of the Sabbath-*Yesod*.⁴⁹

festive Sabbath meal. At some time during that meal or following it, the husband chanted another mystical Aramaic poem written by Isaac Luria and describing the union of God the King and his bride the Sabbath-Shekhina.⁴⁹ The first six stanzas read as follows:⁴⁹

Let me sing the praises of Him who enters the gates
Of the orchard of apple trees, holy are they.

Let us invite her⁵⁰ now, with a freshly set table,
With a goodly lamp which sheds light on the heads

Right and left, and the bride in between
Comes forth in her jewels and sumptuous raiments.

Her husband embraces her, and with her *Yesod*,⁵¹
Which gives her pleasure, he presses her mightily.⁵²

time of the coupling of the Matronit. "Hold fast to My Covenant" means that they hold on to that part of the godhead which carries the sign of the Abrahamic covenant, the Sephira of the *Yesod*, which stands for the masculine member, and through which the King unites with the Matronit. The Zohar

stopped and ceased,
and souls.

51. This is a daring simile: *Yesod* ("Foundation"), one of the ten Sephiroth, corresponds to the penis in the human body. It is said to be "hers," because it is through it that God unites with his bride, the Sabbath-Shekhina.

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While thus the Zohar and the later Kabbalists who were influenced by it attribute God's degradation through coupling with Lilith to the cosmic consequences of the destruction of the Temple, the pre-Zoharic gnostic Kabbalists, such as Moses of Burgos, placed the same divine Fall in the very days of Creation. For, they maintained, just as on earth below Lilith and Samael procreated demons and spirits with Adam and Eve, so in the Upper Realm "a spirit of seduction issued forth from Lilith and seduced God the King, while Samael managed to have his will on the Shekhina."⁵³

Rafael Patai
The Hebrew Goddess, Ktav Publishing House, (1967)
pp. 259, 264, 267, 324.

Yet another version, still preoccupied with the times of divine copulation, speaks not of a weekly, but of an annual cycle. Every year, we are told, the people of Israel sin with tragic inevitability which enables Samael, the Satan (or Azazel), to bend the Matronit to his will. Samael, in the form of a serpent, or riding a serpent, lurks at all times near the privy parts of the Matronit, in the hope of being able to penetrate her. Whether or not he succeeds in thus gratifying his desire depends on the conduct of Israel. As long as Israel remains virtuous, Samael's lustful design is frustrated. But as soon as Israel sins, as they, alas, are bound to do year after year, their sins add to Samael's power, he glues himself to the Matronit's body "with the adhesive force of resin," and defiles her.⁵⁴

Once this happens, the Matronit's husband, the King, departs from her and withdraws into the solitude of his heavenly abode. This unhappy state of affairs continues until, on the Day of Atonement, the scapegoat, which is destined to Azazel,⁵⁵ is hurled to its death down a cliff in the Judaean Desert. Samael, attracted by the animal offered to him, lets go of the Matronit who thereupon can ascend to heaven and reunite with her husband, the King.⁵⁶

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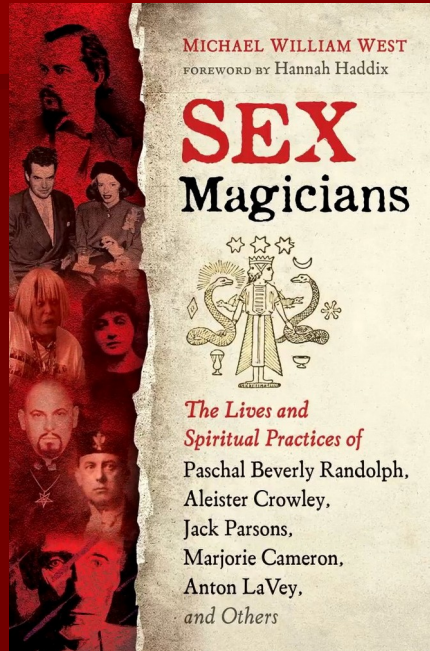
THE HEBREW GODDESS

The Matronit was the wife of Jacob and Moses; Lilith was the wife of Adam and Cain. The Matronit was also the wife of God—her wedding with him having been signified by the dedication of the Temple of Jerusalem. Lilith, too, became the wife of God, at the hour that same Temple was destroyed. Both of them were also enjoyed carnally by Samael the Satan, the Matronit each time Israel sinned, and Lilith when the Blind Dragon arranged a union between them.

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Rafael Patai
The Hebrew Goddess
Ktav Publishing House, (1967)
pp. 196, 240, 244.

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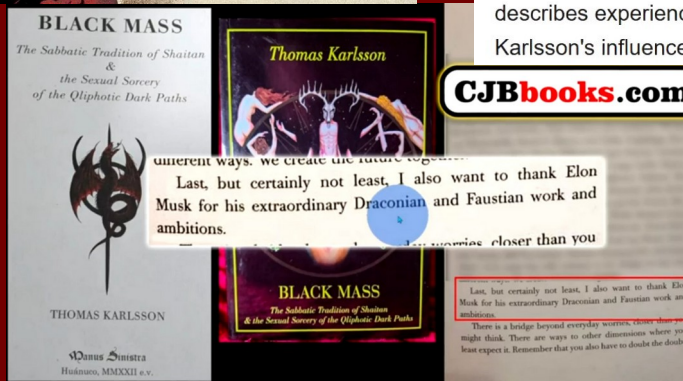
Babalon Working [edit]

The **Babalon Working** was a series of [magic ceremonies](#) or [rituals](#) performed from January to March 1946 by author, pioneer rocket-fuel scientist and [occultist](#) [Jack Parsons](#) and [Scientology](#) founder [L. Ron Hubbard](#).^[16] This ritual was essentially designed to manifest an individual [incarnation](#) of Babalon. The project was based on the ideas of [Aleister Crowley](#), and his description of a similar project in his 1917 novel *Moonchild*.^[17]

Thomas Karlsson (born 1972) is a Swedish [occult](#) and [esoteric](#) writer, with a PhD in the [History of Religions](#) from [Stockholm University](#).^[1] In 1989 he founded **Dragon Rouge**, a [Left-Hand Path](#) initiatory organisation.

Occultism [edit]

In 1989, Thomas Karlsson and six other magicians founded Dragon Rouge, a [Left-Hand Path](#) initiatory organisation and a Draconian Tradition Order, led by Karlsson.^[2] As a book author, he concentrates on occult, philosophy, and [paranormal](#) topics. The Dragon Rouge website cites [Carlos Castaneda](#), [Julius Evola](#), and [Kenneth Grant](#) as some of the magical writers whose work is read by the order, as are texts by classical philosophers such as [Herakleitos](#), [Plato](#), and [Plotinos](#), as well as modern philosophers like [Friedrich Nietzsche](#), [Martin Heidegger](#), and [Henri Bergson](#).^[2] His personal influences include [Sumerian mythology](#), [alchemy](#), [tantra](#), the [goetia](#), and the [qlippoth](#). In an interview dated in 2003, he claims he experienced [astral projections](#) as a child, but did not think of them as supernatural experiences until he started formally exploring the occult.^[3] In his book *Amongst Mystics and Magicians in Stockholm* (2012), he describes experiences he had in the years 1989–1991 which are related to the establishment of Dragon Rouge. The book exhibits Karlsson's influences from people such as [Aleister Crowley](#), [Grant](#) and [Anton LaVey](#).^[4]



Spiritualiteit is een code-woord voor psychose.

Yoga en andere spirituele praktijken gaan er allemaal over om je seks-energie door je lichaam te laten vloeien om je meer psychotisch te maken.

Alle religies draaien om seks en hebben als doel iedereen in seks-verslaafde hoeren te veranderen mbv spiritualiteit-technieken en porno. Een seks-verslaafde heeft geen connectie met zijn Seele en dus Wr'Alda meer. Geen Seele betekent ook geen geweten.

Waarzeggerij/Profeten

Deuteronomium 18

en waarzeggers, ú heeft de HEER, uw God, dat verboden. ¹⁵ ✠ Hij zal in uw midden profeten laten opstaan, profeten zoals ik. Naar hen moet u luisteren. ¹⁶ U hebt de HEER daar immers zelf om gevraagd, toen u bij de Horeb bijeen was? U zei: 'Wij kunnen het stemgeluid van de HEER, onze God, en de aanblik van dit enorme vuur niet langer verdragen; dat overleven we niet.' ¹⁷ De HEER heeft toen tegen mij gezegd: 'Zij hebben goed gesproken. ¹⁸ Ik zal in hun midden profeten laten opstaan zoals jij. Ik zal hun mijn woorden ingeven, en zij zullen het volk alles overbrengen wat ik hun opdraag. ¹⁹ Wie niet wil luisteren naar de woorden die zij in mijn naam spreken, zal ik ter verantwoording roepen. ²⁰ ✠ Maar als een profeet de euvele moed heeft om in mijn naam iets te zeggen dat ik hem niet heb opgedragen, of om in de naam van andere goden te spreken, dan moet hij ter dood gebracht worden.' ²¹ Misschien vraagt u zich af: Is er een manier om te bepalen of een profetie al dan niet van de HEER komt? ²² ✠ Die is er inderdaad: als een profeet zegt te spreken in de naam van de HEER, maar zijn woorden komen niet uit en er gebeurt niets, dan is dat geen profetie van de HEER geweest. Heb geen ontzag voor een profeet die zich dat aanmatigt.

Gecontroleerde oppositie heet dat.
Esau/ Jezus zijn zogenaamd anti-semitisch.
Satan is de oorzaak van alle kwaad, de zondebok die YaH uitdaagt.
Balaam, onze perverse profeet.
Alle sprookjesfiguren werken voor YaH en de joden.

Maw als de profetie uitkomt dan komt het van YaH.
Vandaar dit hele theater waarin de joden met de vrijmetselaars de voorspellingen uit laten komen.
Dit geeft de cirkel-redenering waar de joden goed in zijn:
De voorspelling in de Torah is uitgekomen dus de Torah is 'waar'.

Niet alleen hebben de joden voor ons een voorvader:
Esau, een engel: Samael, Satan bedacht. We hebben ook een profeet gekregen van de joden: Balaam.
Uiteraard is Balaam een vereerder van YaH.

Bileam of Balaam (Hebreeuws: בלעם, een lastige [etymologie](#), mogelijk "Baäl is [mijn] oom", "Amm is beschermheer",^[1] "veelvraat",^[2] "vernietiger"^[3] of "spreker", "heraut", "waarzegger"^[4]) was volgens [Numeri 22:7](#) in de [Hebreeuwse Bijbel](#) een niet-Israëlitische [waarzegger](#) ([Jozua 13:22](#)) uit de stad Petor in [Aram-Naharaim](#) ([Deuteronomium 23:5](#)). Hij werd aangeduid als "hij die Gods woorden hoort", kennis heeft van de Allerhoogste en Zijn visioenen ziet ([Numeri 24:16](#)) en is in de Hebreeuwse Bijbel de enige buitenlandse vereerder van [JHWH](#), die JHWH expliciet "Mijn God" noemt ([Numeri 22:18](#)).

Numbers 24:20

Balaam looked upon the Amalekites from the high place, and he took up his parable, and said: "Amalek was the first of all the nations to begin war against Israel, hence this enemy shall be destroyed forever

Torah Yesharah, translated and edited by Chas. Kahane. New York, 1963

Waarzeggerij/Profeten

Mishneh Torah, Kings and Wars 11:1

It is even written in the Chapter of **Balaam** who prophesized about both the Messiahs. The first Messiah was David who saved Israel from her adversities.

Laws of Kings and Wars, trans. Reuven Brauner, 2012

Likutei Tefilot, Volume I 36:1

Sexual craving, which is man's main test in this world, is personified in the figure of Balaam, the greatest **heathen** prophet, who stands counter to Moses on the side of holiness.

The Fiftieth Gate, Breslov Research Institute, Jerusalem, c1992-c2016

Zegen in plaats van vervloeking [bewerken | brontekst bewerken]

Bileam ontmoette koning Balak aan de oever van de Arnon. De volgende dag brachten zij samen slachtoffers aan God en hoopten slechte voortekens te vinden, zodat Bileam het volk kon vervloeken. Maar hij ontving een boodschap van God om Israël te zegenen. Dit proces herhaalde zich tweemaal: op de top van de berg **Pisga** en de top van de berg **Peor**, beide keren met hetzelfde resultaat. Balak werd woedend en stuurde Bileam weg zonder de beloofde geschenken (Numeri 23:1-24:11^[5]).

Baäl van de Peor en dood [bewerken | brontekst bewerken]

Hierna zette Bileam de Israëlieten ertoe aan om omgang te hebben met de Moabieten en **Midjanieten** en om de **Baäl** van de Peor te aanbidden (Numeri 31:16). God strafte het volk met een plaag en Israëls leider **Mozes** liet allen executeren die hadden gezondigd. In totaal stierven er 24.000 Israëlitische mannen (Numeri 25:1-9). Toen de Israëlieten wraak namen op de Midjanieten, werd Bileam gedood (Numeri 31:8).

Bileam werd hierna in de Hebreeuwse Bijbel nog enkele keren genoemd, met altijd als thema de tegenstelling tussen het verzoek van Balak en wat Bileam antwoordde (Jozua 23:9, 10, Micha 6:5).

Balam (ook wel **Balaam** of **Balan**) is in de **demonologie** een groot en krachtig koning. Door sommige auteurs wordt hij afgebeeld als de **hertog** van de **hel**, waar hij het bevel voert over veertig **legioenen** van **demonen**. Hij weet alle antwoorden op vragen over het **verleden**, het **heden** en de **toekomst**. Bovendien kan hij zichzelf en mensen onzichtbaar of doorzichtig maken.

Balam wordt afgebeeld met drie hoofden. Eén hoofd is dat van een **stier**, het tweede dat van een **man** en het derde dat van een **ram**. Hij heeft vlammeende ogen en de staart van een **slang**. Hij draagt een **havik** op zijn vuist en verplaatst zich al rijdend op een sterke **beer**. Soms wordt hij enkel afgebeeld als een naakte man rijdend op een beer.

De naam Balam lijkt afkomstig te zijn van de **Bijbelse magiër Bileam**.

Rashi on Numbers 22:5

M. Rosenbaum and A.M. Silbermann, London, 1929-1934

אֶרֶץ בְּנֵי עָמּוֹ THE LAND OF THE CHILDREN OF HIS PEOPLE — of Balak's people, for he came from there, and this man (Balaam) had prophesied saying to him, "You are destined to be king". — And if you ask: Why did the Holy One blessed be He, let his Shechina rest upon so wicked a **heathen**, I reply that in order that the **heathen** peoples should have no excuse to say, "If we had prophets, we would have changed for the better", He raised up prophets for them. Yet they (these prophets) broke down the moral fence of the world, because at first they (the heathens) were fenced in against (they refrained from) immoral living, but this man (Balaam) counselled them to freely offer themselves to prostitution (**Midrash Tanchuma, Balak 1**; cf. **Rashi on Numbers 24:14**).

Doet je dit niet denken aan Putin? Speelt Putin de rol van Balaam in het YaH-Theater?

Balaam

BIBLICAL FIGURES

Balaam was a non-Israelite prophet. When the Israelites were wandering in the desert, the Moabite king Balak paid him to curse the Israelites. However, he was only able to speak the words God put in his mouth and ended up blessing them instead.

Offeren

Tractate Tefillin 1:1

Cf. also the Introduction. 2 There was a **heathen** practice to remove the heart from an animal while it was still alive and offer it as a sacrifice.

Tractate Soferim 1:2

It was a **heathen** practice to remove the heart from a live animal to be offered as a sacrifice; this, in Rabbinic law, rendered the entire animal, including its skin, forbidden as an idolatrous offering

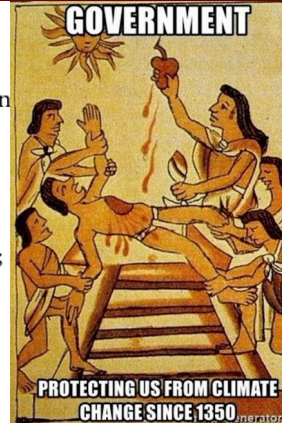
Shulchan Arukh, Yoreh De'ah 349:1

According to the following sources one may derive profitable use from a **heathen** corpse: Y.Shab. X, 6 ; B.K. 10a, Tosaf. s.v....W.G. rules that one may derive profitable use from a **heathen** corpse....Shebuth Ya'akob maintains that one is permitted to derive profitable use from a **heathen** corpse only if the latter was acquired by an Israelite — Yad Abraham. G.Mah. cites a dissenting opinion....Jewish dead are forbidden to be put to profitable use, Biblically; **heathen** dead only Rabbinically — P.Tesh. 2 This is deduced from the similar expression 'there' used both in connection with the heifer

Code of Hebrew Law by Chaim N. Del Tur HaArokh, Deuteronomy 12:30:1

Rather, it is a warning to the people not to adapt **heathen** forms of worship and apply them to the worship of G'd, as the rituals and pomp and ceremony of the heathens appeals to them, and they thought

Tur on the Torah, trans. Eliyahu Munk



Findas

Maleachi 1

8 Als jullie met een blind offerdier aankomen, zeggen jullie: 'Wat geeft dat nou?' En als jullie aankomen met een kreupel of ziek offerdier: 'Dat geeft toch niets?' Bied je gouverneur zo'n dier maar eens aan en zie of hij er tevreden mee is en jullie goedgezind zal blijven – zegt de HEER van de hemelse machten. 9 Zo zullen jullie God wel gunstig stemmen, zo zal Hij zijn volk wel gunstig gezind zijn! Jullie doen deze dingen, en dan zou Hij zijn volk ter wille zijn? 10 Het zou beter zijn als een van jullie de tempeldeuren zou sluiten en jullie het vuur op mijn altaar niet langer zouden aansteken, want dat heeft toch geen nut. Ik wijs jullie af – zegt de HEER van de hemelse machten – en de offers die jullie brengen aanvaard Ik niet. 11 Van waar de zon opgaat tot waar ze ondergaat staat mijn naam bij alle volken in aanzien, overal brengt men Mij reukoffers en reine offergaven. Mijn naam staat bij alle volken in aanzien – zegt de HEER van de hemelse machten –, 12 maar jullie ontwijden hem door te beweren dat mijn altaar verontreinigd mag worden, door te denken dat je er minderwaardig voedsel heen kunt brengen. 13 Jullie halen je neus op voor de dienst aan mijn altaar – zegt de HEER van de hemelse machten –, jullie zeggen: 'Dit alles kost ons te veel moeite.' Jullie brengen Mij gestolen dieren, en kreupele en zieke dieren – zegt de HEER –, dat is wat jullie Mij als offergave aanbieden, en Ik moet dat aanvaarden? 14 Vervloekt de bedrieger die de Heer een mannelijk dier zonder enig gebrek uit zijn kudde belooft maar Hem een geschonden dier offert! Ik ben een groot koning – zegt de HEER van de hemelse machten –, en alle volken zijn vervuld van ontzag voor mijn naam!

De hele joodse collectieve psychose AKA religie, is gebaseerd op offeren: dieren en mensen.

Offeren



Seethroughitall
@seethroughit2

I don't know what to say anymore, they are just psychopaths

Chizkuni, Exodus 12:10
Chizkuni, translated and annotated by Ellyahu Munk

ולא תותירו שאם תותירו לא יהא נודע איזהו זמן קבועו.
לא תותירו כמט
no one would know when it had been consumed.

באש תשרפו כ"ז דרך ביתו.
באש תשרפו
were forced to leave something over). The point in all this is to
demonstrate your disdain of the lamb as a deity.

Kedushat Levi, Exodus, Yitro 23

preceding the Passover festival is called שמחת הגדל, "the great Sabbath," in commemoration of the great miracle that occurred during the four days between when the Israelites set aside the paschal lamb... They had been instructed to keep watch over each person's lamb to be sure that it was not physically blemished, but even more so to demonstrate their faith in G'd that although slaughtering a lamb which... was a deity for the Egyptians and therefore a provocation of their "masters," they were not deterred by the physical danger they were exposing themselves to by doing this... Each Jewish household tied their respective lamb to their beds, daring the Egyptians to do something about this after they had told the Egyptians who enquired about the meaning of this that this lamb

Egyptians to do something about this after they had told the Egyptians who enquired about the meaning of this that this lamb would be slaughtered at the command of the Jewish G'd on the evening of the 14th of the month. In the event the Egyptians gnashed their teeth but did not dare to take any countermeasures.

Tur HaArokh, Exodus 12:5:1

שהחמץ, "an unblemished lamb." It was appropriate to select a lamb for that sacrifice as the horoscope of the lamb is in its ascendancy during the month of "Nissan"... Consuming the lamb was a reminder to every Israelite that this Egyptian deity had been completely powerless to protect its worshippers.

Shenei Luchot HaBerit, Torah Shebikhtav, Vaera, Torah Ohr 38

The first of the constellations, the zodiac sign of the lamb, a major Egyptian deity, is very high [if we perceive of the 6 constellations arranged in a semi-spherical order starting at the top of the

Or HaChaim on Numbers 19:2:4

The first aspect is G'd's insistence that only Jews who had been circumcised were allowed to offer and eat the Passover lamb... The visible evidence of abandoning idol worship consisted of slaughtering the very animal which served the Egyptians as a major deity. When a Jew did this he ceased to be a נכר (2), a Gentile... As long as they had not been Jews in the legal sense of the word, i.e. through circumcision and the affirmation of their monotheism through the act of slaughtering an Egyptian deity, i.e. the lamb, they... As long as the Israelites had not received the Torah they would not contract ritual impurity even after they had circumcised themselves and prepared the Passover lamb for ritual slaughter... could contract ritual impurity as soon as they had converted by circumcision and the denial of idol worship, such a conversion took place only on the 14th of Nissan as they prepared to slaughter the lamb

Israel first had to atone for the sin of idolatry; they did this by setting aside the paschal lamb as an offering to show their rejection of Egypt's deity... Having set aside the lamb, then they were circumcised and only then did they bring a sacrifice to God... The first mitzvah, then, was setting aside the lamb to show their rejection of idolatry. 58 Psalms 119:162 59 Psalm 16:1, the meaning of the word is uncertain.

Offeren

Psalm 106

34 Zij vaagden de volken niet weg,
zoals de HEERE hun bevolen had;
35 maar zij vermengden zich met de heidenvolken
en leerden hun gebruiken.

36 Zij dienden hun afgoden,
die hun tot een valstrik werden.

37 **Bovendien** offerden zij hun zonen
en hun dochters aan de demonen.

38 Zij vergoten onschuldig bloed,
het bloed van hun zonen en dochters.

Zij offerden *hen* aan de afgoden van Kanaän,
zodat het land door deze bloedschulden ontheiligd werd.

39 Zij verontreinigden zichzelf door hun werken,
zij bedreven hoererij door hun daden.

Hebrew Literature, Comprising
Talmudic Treatises, Hebrew
Melodies and the Kabbalah
Unveiled, Introduction by
Epiphanius Wilson, 1901. p. 26



(100) Maar Findas volk is een erg volk. Want ofschoon de wanwijzen zichzelf wijs maken dat ze gedochten zijn, daar hebben ze voor de oningewijden valse gedochten geschapen.

Te verkondigen in alle richtingen/overal dat deze gedochten Wr'Alda (de wereld) geschapen hebben, met al dat daar in is.

Begerige gedochten vol nijd en haat, die geëerd en gediend willen worden door de mensen, hun bloed en offer willen en schatten (rijkdom) vragen.

Maar die wanwijze valse mannen, die zichzelf Goed's schedel (hersenen) ofwel priesters noemen laten, beurend (opeisen) en inzamelend en nemend al dat voor gedochten die er niet zijn, om het zelf te behouden.

The Talmud teaches that evil spirits, devils, and goblins are the offspring of Adam. They are said to fly about in all directions. They know from eavesdropping what is to come in the future. Like men, they eat, drink, and multiply. They are represented as playing men awkward tricks. One is stated to have broken a vessel of wine, and to have spilled it on the ground. The Rabbis, however, afterward compelled him to pay for it. People are forbidden to ride oxen fresh from the stall, as Satan dances between their horns. Men are forbidden to salute their companions by night, lest they may turn out to be devils. It is also commanded to shake out, before drinking, some water from the vessel, to get rid of what is sipped by the evil spirits. It is, however, permitted to consult Satan on week-days. He is considered identical with the Angel of Death. But he is described as having no power over those engaged in reading the law. Many of his devices are related in the Talmud, whereby he made learned men leave off reading, and then he snatched away their souls. A story is told of the attempt of Rabbi Joshua, the son of Levi, and Satan to deceive each other about the Rabbi's place in paradise. Finally, however, Satan managed to take away his life, whereupon the voice of Elijah is heard shouting in heaven, "Make room for the son of Levi,"—"Make room for the son of Levi." The Angel of Death is represented as standing at the head of the dying man. He has a drawn sword in his hand, on which is a drop of gall. When the dying man sees it, he shudders and opens his mouth. The Angel of Death then lets it fall into his mouth. The sick man dies, corrupts, and becomes pale. Three days the soul flies about the body, thinking to return to it, but after it sees the appearance of the face changed, it leaves it and goes away.

Offeren

1 Korinthe 10, vers 20

Nee, ik zeg dit omdat wat de **heiden**en offeren, zij dat aan demonen offeren en niet aan God, en ik wil niet dat u met de demonen gemeenschap hebt.

Ondertussen:

◀ Leviticus 17 ▼ ▶

3 Iedereen uit het huis van Israël die een rund, een lam of een geit in het kamp slacht of die *juist* buiten het kamp slacht,
4 en het *dier* niet bij de ingang van de tent van ontmoeting brengt om het de HEERE als offergave aan te bieden vóór de tabernakel van de HEERE – die man moet *het* bloed aangerekend worden; hij heeft bloed vergoten. Daarom moet die man uit het midden van zijn volk uitgeroeid worden,
5 opdat de Israëlieten hun offers, die zij *nu nog* in het open veld brengen, naar de HEERE brengen, naar de ingang van de tent van ontmoeting, naar de priester, en ze als dankoffers aan de HEERE offeren.
6 De priester moet dan het bloed op het altaar van de HEERE *bij* de ingang van de tent van ontmoeting sprenkelen en het vet in rook laten opgaan 📖 als een aangename geur voor de HEERE.
7 Zij mogen hun offers niet meer aan de demonen brengen, waar zij als in hoererij achter aangaan. Dit is voor hen een eeuwige verordening, *al* hun generaties door.
8 Verder moet u tegen hen zeggen: Iedereen uit het huis van Israël en van de vreemdelingen die in hun midden verblijven, die een brandoffer of slachtoffer brengt,
9 en dat niet bij de ingang van de tent van ontmoeting brengt om het te bereiden voor de HEERE – die man moet uit zijn volksgenoten uitgeroeid worden.

◀ 2 Kronieken 11 ▼ ▶

15 📖 Hij had voor zichzelf priesters aangesteld voor de *offer*hoogten, voor de demonen en voor de kalveren die hij gemaakt had.

Offeren

Or HaChaim on Deuteronomy 22:1

Eliyahu Munk, Lambda Publishers, 1998

beast, to engage in rescuing him. The reason the Torah speaks of "ox and sheep" instead of donkeys, for instance, is that the Jewish people whom the Torah alludes to by the words "ox or sheep" are basically sacred, fit for the altar as opposed to such animals as the donkey. The word אָחִיךָ, "your brother," is a simile for G'd who "owns" all of us. The reason that Moses employs this unlikely sounding simile is that the Torah wanted to make plain to which one of His holy people the commandment to restore lost Jewish souls applies, i.e. to the righteous, the Torah scholars.

Tur HaArokh, Deuteronomy 12:30:1

Rather, it is a warning to the people not to adapt **heathen** forms of worship and apply them to the worship of G'd, as the rituals and pomp and ceremony of the heathens appeals to them, and they thought

Tur on the Torah, trans. Eliyahu Munk

Siddur Sefard, Weekday Maariv, The Shema

Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981

Unlike the morning *Shacharis* and afternoon *Mincha* services which correspond to the two daily communal sacrifices (*Tamid*), offered in the Temple, one in the morning and one in the afternoon, the evening *Maariv* service has no counterpart in the Temple service, since sacrifices were never brought at night in the Temple. The *Maariv* service was instituted to correspond to the Temple ritual of keeping on the altar the unconsumed parts of sacrifices that had been offered earlier in the day. These parts were kept on the altar at night so that they could be completely consumed by its fire. This ritual was applicable only if there actually were unconsumed parts of offerings. Although the *Maariv* service was instituted to correspond to this ritual, and may therefore seem to be non-obligatory (see *Maseches Berachos* 27b), Rabbeinu Yitzchak Alfasi and all the other codifiers have ruled that *Maariv* has been accepted and hallowed by custom, and is therefore an obligatory service. The *Shema* is preceded by two blessings and followed by two other blessings.

(050) De priesters zijn de enigste heren, ze heten Mágjara, hun aller overste heet Magy, hij is hoofdpriester en koning ineen, en al het andere volk is nul in het cijfer (niemanden) en geheel en al onder hun macht. Dat volk heeft niet eens een naam, door ons zijn ze Finna genoemd, want ofschoon hun feesten in het geheel droef en bloedig zijn, doch zijn ze daar aldus fijn op (tot in detail geregeld), dat wij daar bij achter blijven. Voorts zijn ze niet te beneiden, want ze zijn slaven van de priesters en ook, veel erger, van hun meningen. Ze menen dat alles vol kwade geesten is, die in de mensen en dieren sluipen, maar van Wr'Aldas geest weten ze niets. Ze hebben stenen wapens, de Mágjara koperen.

De Mágjara vertellen dat zij de erge geesten bannen en verbannen kunnen, daar over is het volk altijd in angstige vrees en op hun gezicht is nooit geen blijdschap te bezien.

Eerst Geborenen

Elke **eerstgeborene** komt Mij immers toe: op de dag dat Ik de eerstgeborenen in Egypte doodde, heb Ik alle eerstgeborenen van Israël, zowel van de mensen als van de dieren, voor mijzelf bestemd. Mij behoren ze toe. Ik ben de HEER.'

Numeri 3 vers 13 NBV21

Zodra een **eerstgeborene** een maand oud is, moet je hem laten vrijkopen voor een vast bedrag van vijf sjekel zilver, volgens het ijkgewicht van het heiligdom, twintig gera per sjekel.

Numeri 18 vers 16 NBV21

YaH betalen zodat je je eerstgeborene niet hoeft te offeren aan YaH.....

Siddur Sefard, Various Blessings, Redeeming Firstborn

Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981

This, my first born son, is the first issue of his mother's womb, and the Holy One, blessed is He has commanded to redeem him, as it is said: And those that are to be redeemed of them, from a month old shall you redeem them, according to your estimation, for the money of five silver shekalim, of the shekel of the Sanctuary which is equal to twenty *geirah*.¹ And it is said: Sanctify unto me all the firstborn, whatsoever opens the womb among the Children of Israel, both of man and of beast is Mine.²

הכהן שואל את האב:

The father then places before the Kohein silver dollars in the amount of fiveshekalim which is equal to five silver dollars, or according to some Poskim seven silver dollars, and the Kohein asks:

Stuk van de penis
afhakken, alsof hij
geofferd is aan
YaH.....

Siddur Sefard, Various Blessings, Circumcision

Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981

Master of the Universe, may it be Your will that he be considered and regarded favorably, and accepted before You, as though I had offered him before the Throne of Your Glory. And May You in Your abundant mercy send through Your holy angels a holy and pure soul to my son (Child's Hebrew name) son of (father's Hebrew name) who was now circumcised for Your great Name. And may his heart be as open as the Temple entrance, to be receptive to Your holy Torah, to learn it, to teach it, to observe it and to perform [its commandments). Grant him long days, years, a life of fear of sin, a life of richness and honor, a life in which You will fulfill the wishes of his heart for good. Amein, may it so be Your will.

◀ Exodus 13 ▼ ▶

1 Toen sprak de HEERE tot Mozes:

2 📖 Heilig voor Mij alle eerstgeborenen: alles wat de baarmoeder opent onder de Israëlieten, van de mensen en van het vee, dat behoort Mij toe.

Eerst Geborenen

Exodus 13

11 Het zal gebeuren, als de HEERE u in het land van de Kanaänieten gebracht heeft, zoals Hij u en uw vaders gezwoeren heeft, en Hij het u gegeven heeft,

12  dat u alles wat de baarmoeder opent, aan de HEERE zult afstaan. Ook alles wat *de baarmoeder* opent van de dracht van het vee dat u toebehoort: de mannetjes zullen voor de HEERE zijn.

13 Maar alles wat *de baarmoeder* van een ezelin opent, moet u vrijkopen met een lam. Als u het niet vrijkoopt, moet u het de nek breken. Maar wat de mensen betreft, moet u alle eerstgeborenen onder uw zonen vrijkopen.


14 Het zal gebeuren, als uw zoon u morgen vraagt: Wat is dit? dat u tegen hem zult zeggen: De HEERE heeft ons met sterke hand uit Egypte, uit het slavenhuis, geleid.

15 Want toen de farao zich verhardde *en weigerde* ons te laten gaan, gebeurde het dat de HEERE alle eerstgeborenen in het land Egypte doodde, van de eerstgeborene van de mens tot de eerstgeborene van het vee toe. Daarom offer ik aan de HEERE de mannetjes van alles wat de baarmoeder opent, maar alle eerstgeborenen van mijn zonen koop ik vrij.

16 Dit zal tot een teken zijn op uw hand en tot een band tussen uw ogen, want de HEERE heeft ons met sterke hand uit Egypte geleid.


5 Want Mijn zwaard is
dronken geworden in de hemel.
Zie, het zal neerdalen op Edom,
op het volk dat Ik geslagen heb met de ban, als een oordeel.

6 Het zwaard van de HEERE zit vol bloed,
het is verzadigd van vet,
van het bloed van lammeren en bokken,
van het niervet van rammen.

Want de  HEERE richt een offer aan in Bozra,
een grote slachting in het land Edom.

7 Met hen zullen de wilde ossen neervallen,
en de jonge stieren met de sterke stieren.
Hun land zal doordrenkt zijn met bloed
en hun stoffige *grond* verzadigd van vet. ♥

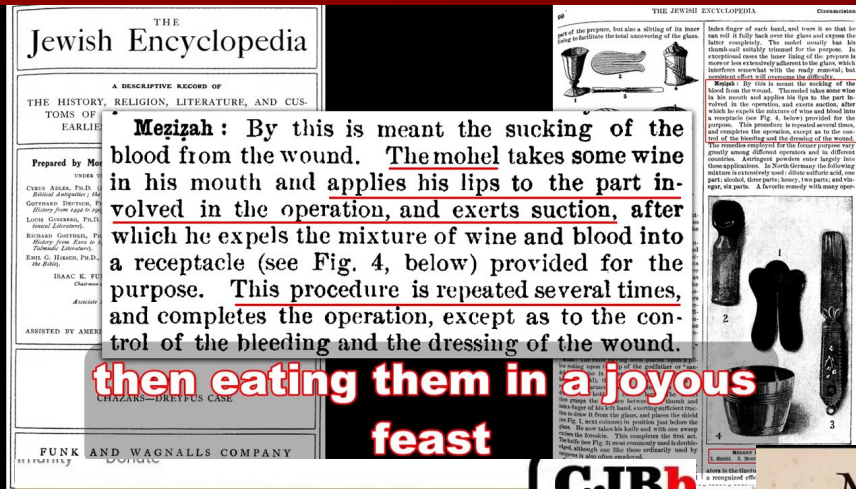
8 Want het zal zijn de dag van de wraak van de HEERE,
het jaar van de afrekening om de rechtszaak van Sion.

 **Seethroughitall**
@seethroughit2

90% of Judaism revolves around the Exodus from Egypt

Let's summarize this event shall we: They slaughtered an animal which was sacred to the Egyptians to piss them off & honor their fake God, they rubbed Lamb's blood & circumcision blood on their doors & killed their firstborns

Besnijdenis



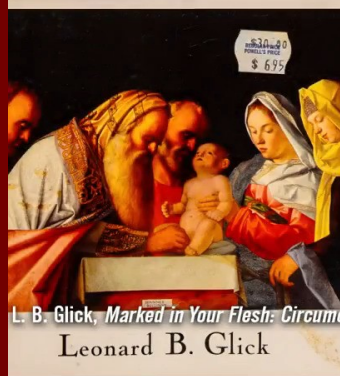
De 'wijn' wordt gedronken en de voorhuid wordt gezouten en dan opgegeten in een feestmaal. Smakelijk eten!

221. mystery of foreskin The foreskin, removed in the ritual of circumcision, symbolizes the demonic. See *Zohar* 1:13a; Moses de León, *Sheqel ha-Qodesh*, 55 (68).

The Gemara asks: **There too**, with regard to the leviathan, let Him castrate the male and cool the female; why was it necessary to kill the female? The Gemara answers: **Fish are unrestrained**, and therefore even if the female was cooled, the female would still procreate. The Gemara suggests: **And let Him do the opposite**, and kill and preserve the male leviathan. The Gemara responds: **If you wish**, say that the salted female is better; if you wish, say instead that since it is written: "There is leviathan, whom You have formed to sport with" (Psalms 104:26), the male must be left alive for sport, because it is **not proper conduct** to sport with a female. The Gemara asks: **Here too**, with regard to the beasts, let Him preserve the female in salt, instead of cooling it. The Gemara answers: **Salted fish is good**, but salted meat is **not good**.

Marked in Your Flesh

Circumcision from Ancient Judea to Modern America



43. Montaigne, *Complete Works*, 944-46. Montaigne noted with particular interest the practice of *metsitsah*: "As soon as this glans is thus uncovered, they hastily offer some wine to the minister, who puts a little in his mouth and then goes and sucks the glans of this child, all bloody, and spits out the blood he has drawn from it, and immediately takes as much wine again, up to three times. [Description of concluding phase of the ritual.] He meanwhile still has his mouth all bloody." Fynes Moryson, an English traveler, described a circumcision he witnessed in Prague in 1592: "Then the Childes linnen clothes being opened, the Rabby cutt off his prepuce, and . . . did with his mouth sucke the blood of his privy part, and after drawing and spitting out of much blood, sprinkled a red powder upon the wounde. The prepuce he had at the first cutting cast into a guilt sylver bowle full of wyne, whereof the Rabby the Father and the Godfather did drincke, sprinkling some drops into the Chylde's mouth. Then the prepuce or foreskinne was taken out, and putt into a box of salt to be buried after in the Churchyearde": Frojmovic, "Christian Travelers," 134-35 (spelling and punctuation as in original; she spells the traveler's surname Morrison). The early seventeenth-century traveler Thomas Coryate also remarked on *metsitsah* when describing a circumcision he had witnessed: Having removed the foreskin, he reported, the circumciser, "after a very strange manner, unused (I believe) of the ancient Hebrews, did put his mouth to the child's yard, and sucked up the blood": Shapiro, *Shakespeare*, 116. Coryate's comment about ancient Hebrew practice was correct.

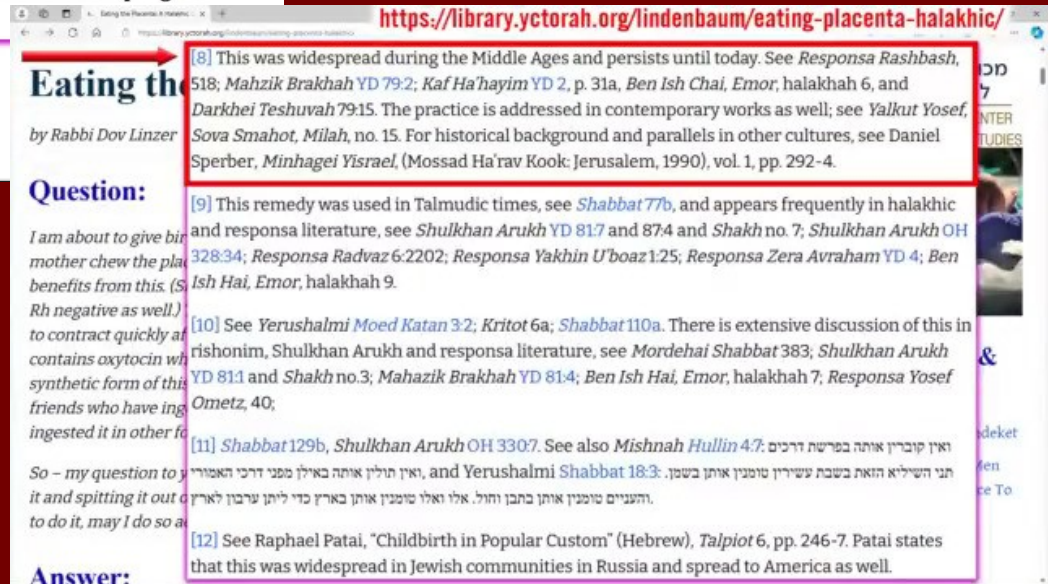
Voorhuid Opeten



Over the centuries, halakhic questions regarding the use of human flesh or human byproducts concerned its use for medical remedies, folk remedies, or *segulot* (protective charms or rituals).^[5] Examples include: ingesting embalmed and mummified flesh used as a standard medicinal ingredient (*marumia*);^[6] wearing belts from human skin or burning human teeth as a type of medical *segulah*;^[7] swallowing the foreskin removed at the *brit milah* as a *segulah* to treat infertility or to have male children;^[8] ingesting breast milk to cure a wide range of ailments;^[9] drinking urine to cure various illnesses;^[10] burying the placenta as a charm for keeping the newborn warm;^[11] and eating the placenta as a cure for infertility.^[12]

So – my question to you is – is it permissible according to halakhah to eat the placenta, by chewing it and spitting it out or even swallowing it? I find the idea repulsive; but if I decide that I am willing to do it, may I do so according to halakhah?

Answer:



Fryas Zijn De Voorhuid/Corona

Rabbi Abba said, “נפש חיה (Nefesh hayyah), *Soul of the living being*, namely, Israel, for they are scions of the blessed Holy One and their holy souls derive from Him.¹¹³⁶ The soul of other nations—whence does it come?”

Rabbi El’azar said, “From those impure aspects of the left, defiling them and anyone approaching them.”¹¹³⁷

“God said, ‘Let the earth bring forth נפש חיה (nefesh hayyah), *living beings, according to their kind*’ (ibid., 24)—all the other creatures, each according to its kind.”¹¹³⁸

Rabbi El’azar added, “This supports what we have said: נפש חיה (Nefesh hayyah), *Souls of the living being—Israel, who are souls of the supernal, holy living being.*”¹¹³⁹

“Cattle, crawling things, and living creatures of the earth (ibid.)¹¹⁴⁰—other nations, who are not *souls of the living being*, but rather foreskin, as we have said.”¹¹⁴¹

Zohar I:47a

“The seventh commandment: to circumcise on the eighth day, removing the filth of the foreskin.⁶⁷⁹ For the living being is the eighth of all rungs,⁶⁸⁰ and the soul that has flown from Her should appear before Her on the eighth day, since She is the eighth rung.⁶⁸¹ Then it is clearly seen that she is נפש חיה (nefesh hayyah), *a soul of that holy living being* (Genesis 1:20), not from

679. **filth of the foreskin** Symbolizing

the demonic. See below; and Moses de León, *Sheqel ha-Qodesh*, 55 (68).

674. Who the demonic. See below; and Moses de León, *Sheqel ha-Qodesh*, 55 (68).
Whoever fails to fulfill this of the divine couple and thereby diminishes
See BT Bava Batra 116a: “Rabbi Yoḥanan Shekhinah, who ideally comprises all the higher sefirot and reflects those images.
Yoḥai, ‘Whoever does not leave a son to suc-

Zohar I:13a

1136. Israel, for they are scions... The souls of Israel derive from the union of the blessed Holy One and *Shekhinah*.

1137. From those impure aspects of the left... From demonic powers stemming from the left side of the *sefirot*. For parallel medieval Christian views of the Jewish soul, see Trachtenberg, *The Devil and the Jews*. Cf. *Zohar* 1:20b, 131a; *ZH* 10c (*MhN*).

1140. *Cattle, crawling things, and living creatures of the earth according to their kind*. See *Zohar* 1:13b, where Rabbi Shim’on applies this verse to various kinds of souls.

1141. *other nations...* Who derive from the demonic aspect, known as (uncircumcised) “foreskin.” See *Zohar* 1:13a, 18a, 35b; Moses de León, *Sheqel ha-Qodesh*, 55 (68).

the Other Side.⁶⁸² This is *Let the waters swarm* (ibid.).⁶⁸³ In *The Book of Enoch*:⁶⁸⁴ Let the water of the holy seed be inscribed with the mark of נפש חיה (nefesh hayyah), *a soul of the living being*.⁶⁸⁵ This is the mark of the letter י (yod),⁶⁸⁶ inscribed in the holy flesh in preference to all other marks of the world.

“Let birds fly above the earth (ibid.). This is Elijah, who sweeps through the entire world in four glides to be present at that holy circumcision. One must prepare a chair for him and declare: ‘This is the chair of Elijah.’ If not, he does not abide there.”⁶⁸⁷

Zohar I:13a

682. **Other Side** The demonic realm.

683. *Let the waters swarm* with a swarm נפש חיה (nefesh hayyah), *living souls* [or: *a soul of the living being*].

684. *The Book of Enoch* Concerning

Tsav 14, *Shemini* 8, this mark is identified with the י (yod) of the divine name שדי (Shaddai). A German Hasidic tradition identifies the mark with the yod of יהוה (YHVH). In the *Zohar*, it signifies the *divine name*.

Met dank aan Christoffer Jon Bjerknes

Fryas Zijn De Voorhuid/Corona

“God created the great sea monsters (ibid., 21)—two: foreskin and uncovering, cutting the foreskin and afterward uncovering. They are male and female.”⁶⁸⁸

“And every soul of the living being that moves (ibid.)⁶⁸⁹—inscription of the sign of the holy covenant,⁶⁹⁰ indicating that she is a soul of the holy living being, as we have said.

“Which the waters brought forth in swarms (ibid.)—the upper waters were drawn toward this inscribed sign.⁶⁹¹ Consequently Israel is inscribed with the holy, pure mark below. Just as they are inscribed to distinguish between the holy side and the other side, of impurity,⁶⁹² so Israel is inscribed to distinguish

Zohar I:18a

(2 Samuel 6:19). Summary, *you give to them, they gather* (Psalms 104:28), and *She rises while it is still night, and gives food to her household* (Proverbs 31:15).

When conflict was aroused by the potency of the left, Colonel Ember²¹⁹ glowed and flared. Out came two specters, male and female, immediately congealing with no moisture at all.²²⁰ From them split off various maleficent species; from here infusion of impure spirit into all those fierce specters, mystery of foreskin.²²¹ They were empowered by virulent species—viper and serpent—turning into one. The viper bears at seventy years, but in union all reverts to the seven years of the serpent.²²² Here lies the mystery of Hell, called by seven names.²²³ The evil impulse is called by seven names.²²⁴ From here,

Zohar I:18a

216. There are five hundred years... 220. congealing... The male and female demonic forces unite. Congealing typifies the second day, according to *Bereshit*

688. foreskin and uncovering... male and female In the ritual of circumcision, first the foreskin is cut and removed, disclosing the mucous membrane, which is then torn down the center and pulled back, revealing the corona. The act of tearing and pulling back the membrane is called פריעה (peri'ah), “uncovering” the corona. See M Shabbat 19:6: “If one circumcises but does

not uncover the circumcision, it is as if he has not circumcised.” See Moses de León, *Sheqel ha-Qodesh*, 55 (67).

Here the two acts designate the two monsters, the demonic couple Samael and Lilith. See *Zohar* 1:34b; 2:34a–b. Through the double ritual of circumcision, one overcomes them. Elsewhere the two acts symbolize the sefirotic couple of Yesod and Shekhinah. Through the double procedure, one unites, and communes with, both of these sefirot. See 1:32a (*Tos*), 96b; 3:91b; Moses de León, *Sefer ha-Mishqal*, 133.

Although the wording here implies that the foreskin symbolizes the male, and the uncovering symbolizes the female, the reverse is maintained in *Zohar* 2:40a, 125b; 3:91b, 95b; *Sefer ha-Mishqal*, loc. cit.

Mishnah Nedarim 3
Dr. Joshua Kulp

Samuel 1:20. Rabbi Eleazar ben Azariah says: The foreskin is loathsome, since it is a term of disgrace for the wicked, as it says, “For all the nations are uncircumcised”. Rabbi Ishmael says: Great is

Corona, virussen. Waar ken ik die woorden toch van? Hmmm.

Mishnah Nedarim 4
Dr. Joshua Kulp

says: Great is circumcision, for despite all of the commandments which Abraham fulfilled he was not designated complete until he circumcised himself, as it says, “Walk before me, and be complete” (**Genesis 17:1**). Another explanation: “Great is circumcision, for were it not for it, the Holy One, Blessed Be He, would not have created the world, as it says, “Were it not for my covenant by day and night, I would not have appointed the ordinances of heaven and earth” (**Jeremiah 33:25**).

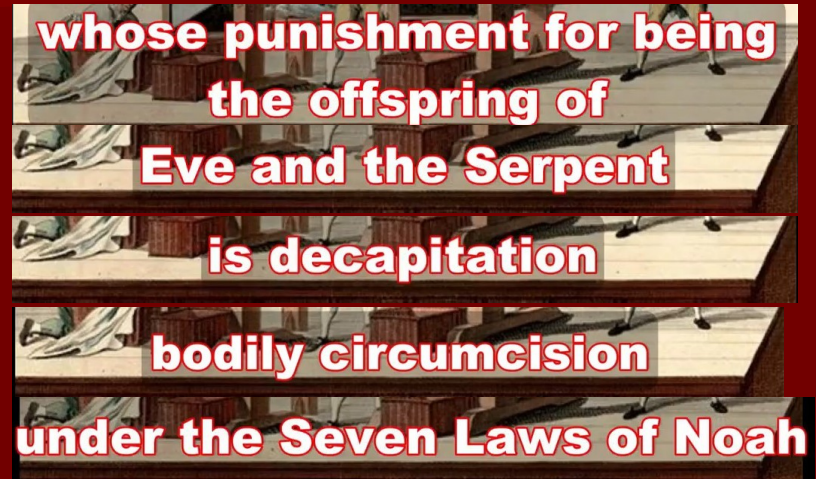
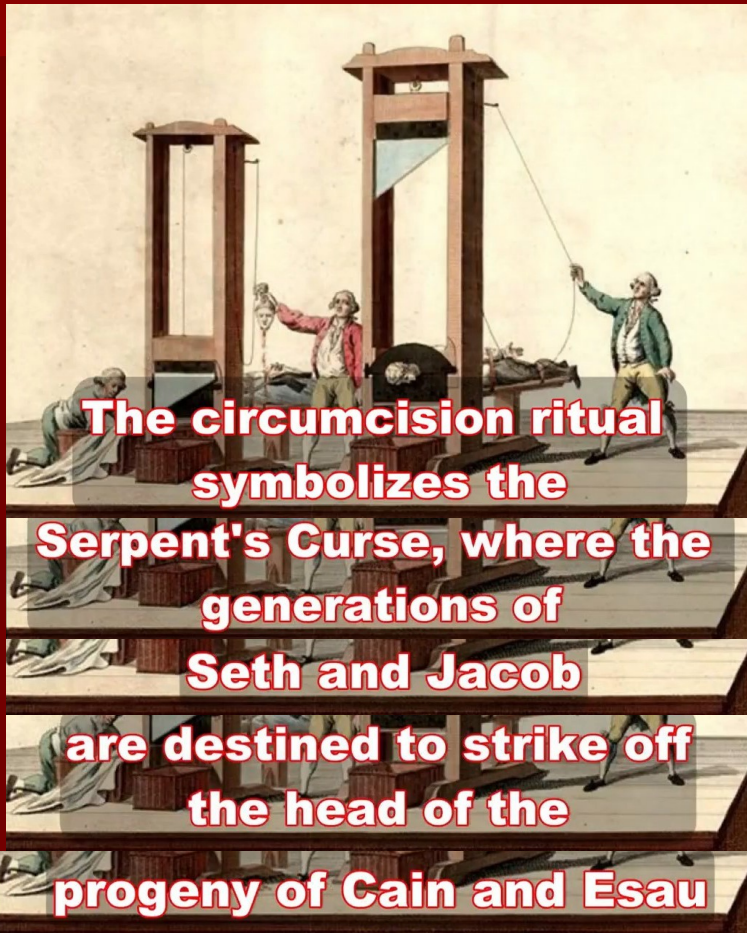


Rabbi: “Coronavirus is for the Goyim”

March 28, 2020 • 21 Comments

This rabbi tells his fellow tribesmen that they should smile and feel safe, because the coronavirus is only for the non-jews (goyim). What a lovely bunch.

Wr'Alda's Éwa: De Vloek vd Slang



De 'Serpent's Curse' is de ontvangst van de Éwa van Wr'Alda door Fryas.

Elke Frya moet onthoofd worden omdat ze uitverkoren zijn door Wr'Alda om Éwa te hebben: De wetten die voorschrijven hoe te leven in vrede & vrijheid.

...En Dan Opeten

THE SEPHIER HA-ZOHAR—THE BOOK OF LIGHT.

Containing the doctrines of Kabbalah, together with the discourses and teachings of its author, the great Kabbalist, Rabbi Simeon ben Jochai, and now for the first time wholly translated into English, with notes, references and expository remarks.

BY NURHO DE MANHAR.

FURTHER KABBALISTIC EXPOSITIONS OF THE SIX DAYS OF CREATION.

Continued from Vol. 8, page 381.

S AID Rabbi Abba: “‘Nephesh hahaya’ (living soul) truly denote the souls of Israel. They are the children of the Holy One and holy in his sight, but the souls of the heathen and idolatrous nations whence come they?”

Said Rabbi Eleazar: “They emanate from the left side of the sephirothic tree of life, which is the side of impurity, and therefore they defile all that come into contact with them. It is written, ‘Let the earth bring forth the living creature after his kind, and creeping thing and beast of the earth after his kind’ (Gen. 1-24). Wherefore does the word ‘lemina’ (after his kind) occur twice? It is to confirm what has just been stated, that the souls of Israel are pure and holy, but the souls of the heathen being impure and unholy are symbolized by the creeping thing and beast of the earth, and therefore, like the foresaken in circumcision, are cut off. It is written also, ‘Let us make man in

רבי שמעון בן יוחאי
ברוך הוא כל האמו
התורה אלא דור הפ
מצא הר שמתנתו בו
את כל העירות ולא
מדד הקדוש ברוך ה
לישראל אלא ארץ
ותר וגו'. רב אמר ד
(דברים כ, טו): לא תה
(י): ואכלת את שלל
קדכתיב (איוב יב, יח):
שמעון בן יוחאי אמו
השעין לחמורו חמש
והכלב בן נון
ה' קר ל
אפילו שבע מצוות ש
ופקוקם לישראל. א
לבקר שני חולים. א
תאכל וזה לא תאכל
עובדי כוכבים שאין
קירק עשב נחתי לכו
(דברים יד, ד): זאת הנ

Jerusalem. The Holy One blessed be He assessed all the lands and did not find a land worthy to be given to Israel other than the Land of Israel. That is what is written: “He stood and assessed the earth. He saw and disbanded [*vayater*] [nations. Endless mountains exploded; eternal hills were laid low. The ways of the world are His]” (Habakkuk 3:6). Rav said: He permitted [*bitir*] the blood of the Canaanites and permitted [seizure of] their property. He permitted their blood: “You shall not allow a soul to remain alive” (Deuteronomy 20:16). He permitted their property, as it is stated: “You shall consume the spoils of your enemies” (Deuteronomy 20:14). Rabbi Huna said: He removed [*bitir*] their weapon belts, as it is written: “He loosened the bonds of kings” (Job 12:18).

Rabbi Tanhum bar Hanilai said: This is analogous to a doctor who entered a city and said to all people [with a prognosis] to live and one [with a prognosis] to die. To the one [with a prognosis] to live, he said: ‘Eat this, do not eat that.’ Of the one [whose prognosis] was not to live, he said: ‘Give him anything that he wants.’ So too, of the idolaters, who are not destined for life in the World to Come, it is written: “Like green vegetation I have given you everything” (Genesis 9:3). But for Israel, who are destined to life in the World to Come: “This is the animal that you may eat” (Deuteronomy 14:4).

So the Jews say,

De Heidenen zijn kruipende dingen en beesten van de aarde en moeten daarom afgesneden worden.

Dit is het dier dat je kan eten.

De enige reden dat we nu nog niet gegeten worden is omdat we niet koosher geslacht worden. In de komende wereld gaat dat wel gebeuren en kunnen ze ons eten, volgens YaH.

Obelisks aka Penissen

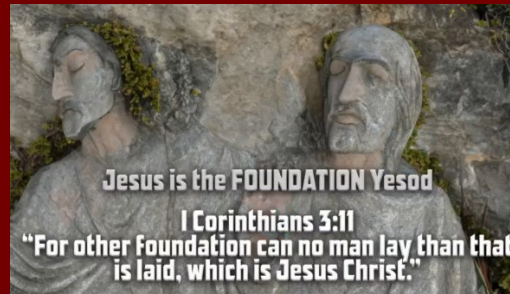
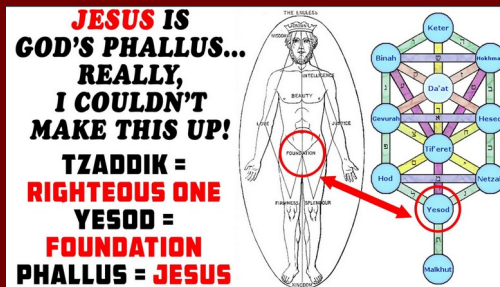
Deuteronomy 16:22

* standing-stone: These **pagan** structures are seen by some as phallic fertility symbols.

The Five Books of Moses, by Everett Fox. New York, Schocken Books, 1995

We hebben al in andere teksten kunnen lezen dat Christenen ook heidenen/pagans genoemd worden.

De penissen die de joden overal in de wereld hebben opgezet hebben niets met ons te maken maar het volk dat baby's op hun 8ste levensdag een stuk van de penis afhakken.



102. We learned: There is a single pillar extending from heaven to earth, and its name is Righteous (*Tzadik*). [This pillar] is named after the righteous. When there are righteous people in the world, then it becomes strong, and when there are not, it becomes weak. It supports the entire world, as it is written, "And Righteous is the foundation of the world." If it becomes weak, then the world cannot endure. Therefore, even if there is only one righteous person in the world, it is he who supports the world. It is therefore written, "And a righteous one is the foundation of the world." You should therefore take My lifted offering from him first. Then (*Exodus 25:3*), "And this is the lifted offering that you should take from them" – from the rest. What is it? "Gold, silver and copper."

Christoffer Jon Bjerknes heeft geconcludeerd dat Jezus de penis van YaH is. Ik denk dat hij gedeeltelijk gelijk heeft. Dat was Jezus voor de kruisiging. Na de kruisiging staat hij voor de voorhuid.

CJB concludeert vanuit de tekst links een penis. Ik kan hem geen ongelijk geven. Een enkele pilaar, als in de 1, YaH. 'My lifted offering from him first', klinkt als de voorhuid die geofferd wordt: Jezus die gekruisigd/afgesneden wordt.

We komen hier nog op terug in een ander deel.

Obelisks aka Penissen

Exodus 33:12-23 ERV

Moses Sees the Glory of the Lord

12 Moses said to the Lord, "You told me to lead these people, but you did not say who you would send with me. You said to me, 'I know you very well, and I am pleased with you.' 13 If I have really pleased you, then teach me your ways. I want to know you. Then I can continue to please you. Remember that these people are your nation."

14 The Lord answered, "I myself will go with you. I will lead you." [a]

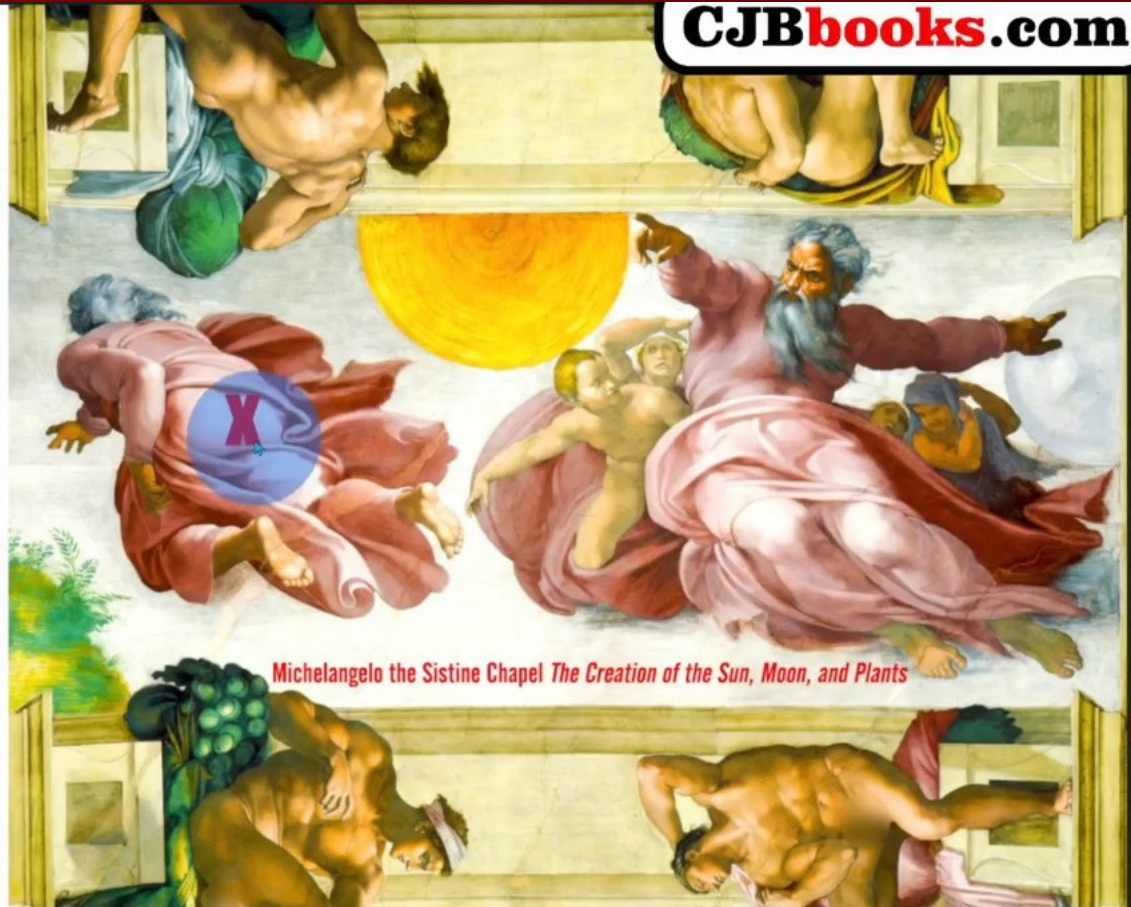
15 Then Moses said to him, "If you don't go with us, then don't make us leave this place. 16 Also, how will we know if you are pleased with me and these people? If you go with us, we will know for sure. If you don't go with us, these people and I will be no different from any other people on the earth."

17 Then the Lord said to Moses, "I will do what you ask. I will do this because I am pleased with you and because I know you very well." [b]

18 Then Moses said, "Now, please show me your Glory."

19 Then the Lord answered, "I will show my love and mercy to anyone I want to. So I will cause my perfect goodness to pass by in front of you, and I will speak my name, Yahweh, so that you can hear it. 20 But you cannot see my face. No one can see me and continue to live."

21 Then the Lord said, "Here is a place for you to stand by me on this large rock. 22 I will put you in a large crack in that rock. Then I will cover you with my hand, and my Glory will pass by. 23 Then I will take away my hand, and you will see my back. But you will not see my face."



Michelangelo the Sistine Chapel *The Creation of the Sun, Moon, and Plants*

Abortus/Foetus

Mishnah Oholot 7:6

A woman who was having trouble giving birth, they cut up the **fetus** inside her and take it out limb by limb, because her life comes before its life.

Bartenura on Mishnah Bekhorot 1:1:5

פטור מן הבכורה – that fetus that he purchased from the **heathen** or that he sold to the **heathen** is not holy, for since the **heathen** has a portion in it or in its mother, as it states : “I consecrated every...first-born in Israel, [man and beast, to Myself, to be Mine],” but not of the **heathen**.

Gittin 23b:9

He holds: A **fetus** is considered as its mother’s thigh, i.e., a part of its mother’s body, and it is as though the master transferred ownership of one of her limbs to her.

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Niddah 30b:18

§ Rabbi Samlai taught: To what is a **fetus** in its mother’s womb comparable? To a folded notebook [lefinkas].

Niddah 24b:10

§ Rav Yehuda says that Shmuel says: In the case of a woman who discharges a **fetus** that has the form of a lilith, a female demon with wings and a human face, its mother is impure with the impurity of a...This is also taught in a baraita : Rabbi Yosei said: An incident occurred in Simoni involving a certain woman who discharged a **fetus** that had the form of a lilith, and the incident was brought before the

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Niddah 31a:2

And Rabbi Elazar says: To what is a **fetus** in its mother’s womb comparable? It is comparable to a nut placed in a basin full of water, floating on top of the water.

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Vayikra Rabbah 14:8

It is taught: What is the form of the **fetus**? At the beginning of its formation it is similar to a grasshopper. Its two eyes are like two drops, [like the eyes] of a fly....How is the **fetus** situated in its mother’s womb?

The Sefaria Midrash Rabbah, 2022

Niddah 30b:21

And a **fetus** is taught the entire Torah while in the womb, as it is stated: “And He taught me and said to me: Let your heart hold fast My words; keep My commandments, and live” .

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Niddah 30b:23

And once the **fetus** emerges into the airspace of the world, an angel comes and slaps it on its mouth, causing it to forget the entire Torah, as it is stated: “Sin crouches at the entrance” , i.e., when

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Niddah 30b:24

And a **fetus** does not leave the womb until the angels administer an oath to it, as it is stated: “That to Me every knee shall bow, every tongue shall swear” .

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Abortus/Foetus

Mishneh Torah, Forbidden Foods 9:7

When a person cooks a **foetus** in milk, he is liable. Similarly, one who partakes of it is liable.

Mishneh Torah, trans. by Eliyahu Touger. Jerusalem, Moznaim Pub. c1986-c2007

2 MORE VERSIONS ▾

One who cooks a **foetus** in milk is liable, as is one who eats it. However, one who cooks a placenta, skin, sinews, bones, or the inside of horns and talons in milk is exempt.

Sefaria Community Translation



Mishnah Bekhorot 1
Koren - Steinsaltz



With regard to **one who purchases the fetus of a donkey that belongs to a gentile, and one who sells the fetus of his donkey to a gentile although he is not permitted to sell a large animal to a gentile, and one who enters into a partnership with a gentile in ownership of a donkey or its fetus, and one who receives a donkey from a gentile in order to care for it in exchange for partnership in its offspring, and one who gives his donkey to a gentile in receivership**, in all of these cases the donkeys are **exempt from the obligations of firstborn status**, i.e., they do not have firstborn status and are not redeemed, **as it is stated**: “I sanctified to Me all the firstborn **in Israel**, both man and animal” (**Numbers 3:13**), indicating that the mitzva is incumbent upon the Jewish people, **but not upon others**. If the firstborn belongs even partially to a gentile, it does not have firstborn status. **Priests and Levites are exempt** from the obligation to redeem a firstborn donkey; this is derived **from an a fortiori** inference: In the wilderness the firstborn were redeemed in exchange for the Levites, as it is stated:

Shabbat 109b:11

One who was bitten by a snake should have the **foetus** of a white donkey brought to him , and it should be torn open and placed on the snakebite.

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Mishnah Bekhorot 2:1

With regard to one who purchases the **foetus** of a cow that belongs to a gentile; one who sells the **foetus** of his cow to a gentile, even though one is not permitted to sell a large animal to a gentile; one...who enters into a partnership with a gentile with regard to a cow or its **foetus**; one who receives a cow from a gentile to tend to it in exchange for partnership in its offspring; and one who gives his

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Abortus/Foetus

Mishneh Torah, Circumcision 1:4

Should one purchase a maidservant and purchase [the rights to] her **fetus** [separately], when she gives birth, the baby should be circumcised on the eighth day....Although the **fetus** itself was purchased separately, since [the master] purchased his mother before the child was born, he should be circumcised on his eighth day. 1 certain exceptions to the rules mentioned...There are some 2 as explained in this halachah 3 some 4 as explained in the following halachah. 5 This is possible when the maidservant herself belonged to one master and the **fetus** to another. 6 the child...is considered "home-born" and 7 The Kessef Mishneh relates that, according to the Rambam, even if the master at first purchased only the rights to the **fetus**, and then purchased the mother, since she gave

Mishneh Torah, trans. by Eliyahu Touger. Jerusalem, Moznaim Pub. c1986-c2007

Shulchan Arukh, Yoreh De'ah 13:2

Seif 2 One who slaughters an animal and finds it Kosher, then found inside a **fetus** of 8, whether alive or dead, or a **fetus** of 9 dead, it may be eaten and does not require slaughter....And if he finds inside a **fetus** of 9 that is a alive: if it stood on the ground, it requires slaughter, but other treifot do not prohibit it.

Asher Meza (without commentary)

Mishnah Chullin 4:1

When a pregnant kosher animal is slaughtered, the slaughter also renders the consumption of its **fetus** permitted....Even if an animal was encountering difficulty giving birth and meanwhile the **fetus** extended its foreleg outside the mother animal's womb and then brought it back inside, and then the mother animal was...slaughtered, the consumption of the **fetus** is permitted by virtue of the slaughter of the mother animal....But if the **fetus** extended its head outside the womb, even if it then brought it back inside, the halakhic status of that **fetus** is like that of a newborn, and the slaughter of the mother animal does not...permit the consumption of the **fetus**.

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Smakelijk eten allemaal.

Eten in een Koosher restaurant of kopen bij een kooshere slager: Op eigen risico.

Weet wat je eet.

Mishnah Chullin 4

Koren - Steinsaltz

In the case of **one who slaughtered an animal and found within it an eight-month-old fetus**, i.e., one that was not full term, whether it was **alive or dead**, or a **nine-month-old fetus**, i.e., one that was full term, that was **dead**, that fetus is permitted by virtue of the slaughter of its mother, as it is considered part of its mother. Therefore, its blood is considered part of its mother's blood and is prohibited, so one must **tear the fetus and remove its blood** before it may be consumed. If **he found within it a live nine-month-old fetus**, it **requires** its own **slaughter**, as it is considered an independent full-fledged animal, **and** if one slaughters both the mother and fetus on the same day, **one is liable for violating the prohibition against slaughtering an animal itself and its offspring** on the same day; this is **the statement of Rabbi Meir**. **And the Rabbis say:** Even when the fetus is nine months old, it is still considered part of its mother, and **the slaughter of its mother renders it permitted** for consumption. **Rabbi Shimon Shezuri says:** Even if

Abortus/Foetus

Hoarding Of Baby Corpses A Continuing Story Among Abortionists

When Ulrich Klopfer died family members were shocked to discover over 2,200 preserved fetal remains stored in cardboard boxes.

©HuckleBuck411 12 December 14, 2019 2 min read 3

'This is Deeply Disturbing': Police Find Dozens of Infant Corpses Hidden Inside Detroit Funeral Homes

Detroit police conducted a series of raids on funeral homes and discovered a situation comprised of something out of a horror film.

@renegade 10 October 24, 2018 3 min read 19

In total, workers with LARA's Corporations, Securities & Commercial Licensing Bureau found:

- Three un-refrigerated boxes containing the remains of approximately 36 deceased bodies of fetuses or infants plus a deep freezer containing additional deceased bodies. Some of the deceased had dates of death in 2015.
- The funeral home failed to certify and file death certificates for the dead bodies of the fetuses and infants for whom they assumed custody with the appropriate governmental authority within 72 hours of death.
- The funeral home failed to secure permits for removal or burial of dead human bodies before interment or disposal.
- Perry "obtained possession or embalmed the dead human bodies of the fetuses and infants without first being expressly directed or authorized to do so by a relative of the deceased persons or a person entitled to custody," the release said.

EVERY SINGLE ASPECT OF ABORTION IS JEWISH:

ÉTIENNE-ÉMILE BAULIEU
"FATHER" OF THE ABORTION PILL.
KNOWN WORLDWIDE FOR HIS WORK ON RU486 (MIFEPRISTONE).

ALAN FRANK GUTTMACHER
PRESIDENT OF PLANNED PARENTHOOD AND VICE-PRESIDENT OF THE AMERICAN EUGENICS SOCIETY.

FANIA ESIAH MINDELL
STARTED PLANNED PARENTHOOD WITH MARGARET SANGER AND HER SISTER, ETHEL BYRNE.

LAWRENCE LADER
"THE FOUNDING FATHER OF THE ABORTION MOVEMENT"
ONE OF THE FOUNDERS OF THE PRO-ABORTION GROUP NARAL.

HENRY MORGENTHAU
"FATHER OF ABORTION IN CANADA"
FIRST DOCTOR IN NORTH AMERICA TO USE VACUUM ASPIRATION.
PRESIDENT OF THE HUMANIST ASSOCIATION OF CANADA, '68-'99.

GREGORY GOODWIN PINCUS
"FATHER OF THE BIRTH CONTROL PILL"
WORKED WITH MARGARET SANGER AND ABRAHAM STONE TO BEGIN HORMONAL CONTRACEPTIVE RESEARCH.

MALVIN WEISBERG
OPERATED AN ABORTION CLINIC IN CALIFORNIA WHERE 16,431 ABORTED FETUSES WERE STORED IN HIS SHIPPING CONTAINER.

PAUL RALPH EHRLICH
"FATHER OF THE OVERPOPULATION THEORY"
THE POPULATION BOMB (1968)

JULIUS SCHMID
"KING OF CONDOMS"
TO HIDE HEBREW ORIGINS, HE MARKETED USING MIDDLE EASTERN AND AFRICAN NAMES, SUCH AS RAMSES AND SHEIK.

JOHN 8:44
"A FETUS IS NOT CONSIDERED A PERSON UNDER JEWISH LAW." NATIONAL COUNCIL OF JEWISH WOMEN
"ABORTION IS A JEWISH VALUE" NATIONAL COUNCIL OF JEWISH WOMEN
"BEING ANTI-ABORTION IS ANTI-SEMITIC." YICKI POLIN, JEWISH AUTHOR AND SELF-PROCLAIMED CHILD KILLER

REV 3:9

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Idolen/Afgoderij

Mishneh Torah, Foreign Worship and Customs of the Nations 2
Trans. by Eliyahu Touger, Moznaim Publishing

The essence of the commandment [forbidding] the worship of false gods is not to serve any of the creations,¹ not an angel, a sphere, or a star,² none of the four fundamental elements,³ nor any entity created from them.⁴ Even if the person worshiping knows that 'ה is the [true] God and serves the creation in the manner in which Enosh and the people of his generation worshiped [the stars] originally,⁵ he is considered to be an idol worshiper.⁶

The Torah warns us about this, saying [**Deuteronomy 4:19**]: "Lest you lift your eyes heavenward and see the sun, the moon, and the stars... [and bow down and worship them], the entities which God apportioned to all the nations." This⁷ implies that you might inquire with "the eye of the heart" and it might appear to you that these entities control the world,⁸ having been apportioned by God to all the nations to be alive,⁹ to exist, and not to cease existence, as is the pattern of [the other creations with] the world.¹⁰ Therefore, you might say that it is worthy to bow down to them and worship them.¹¹

For this reason, [**Deuteronomy 11:16**] commands: "Be very careful that your heart not be tempted [to go astray and worship other gods]." This implies that the thoughts of your heart should not lead you astray to worship these and make them an intermediary between you and the Creator.¹²

Sanhedrin 64a:14

Like-wise, one who throws a stone at **Mercury** is obligated to bring an a sin-offering to atone for idol worship, as this is its typical form of worship, even if he intends to stone it.

William Davidson Edition - English

Wie heeft ook al weer die tollende bollen bij elkaar gehallucineerd? Oh ja....

Mishneh Torah, Foundations of the Torah 3
Trans. by Eliyahu Touger, Moznaim Publishing

All these [nine] spheres which surround the world are spherical like a ball, and the Earth is suspended in their midst.
Some of the planets have small spheres fixed [around] them. These spheres do not surround the Earth. Rather, a small sphere which does not surround the Earth is fixed within a large sphere which does.

Mishneh Torah, Foundations of the Torah 3
Trans. by Eliyahu Touger, Moznaim Publishing

The total number of spheres which surround the Earth entirely is eighteen,⁹ and the number of smaller spheres which do not surround [the world] is eight.

From the movement of the planets and the knowledge of the extent of their revolution each day and each moment, their position either northward or southward, and their distance above the Earth and closeness to it, [it is possible to] know the number of all these spheres, the manner in which they proceed, and the nature of their orbit. This is the science of calculating the seasons and astronomy. Many books about these subjects were written by the wise men of Greece.¹⁰

Het zijn de heidenen die aan afgoderij van sterren doen. Tuurlijk.

Mishneh Torah, Foundations of the Torah 3
Trans. by Eliyahu Touger, Moznaim Publishing

[Among] all the stars we see are small ones which the Earth surpasses in size and large ones which are several times larger than the Earth.
Our Earth is approximately 40 times larger than the moon, and the sun is approximately 170 times larger than the Earth. Thus, the moon is approximately one 6800th the size of the sun. None of the other stars is as large as the sun, nor is one as small as [the planet] *Kochav*, in the second sphere.

Alle sterren hebben een ziel, kennis en intellect. Ze leven.

Mishneh Torah, Foundations of the Torah 3
Trans. by Eliyahu Touger, Moznaim Publishing

All the stars and spheres possess a soul, knowledge, and intellect. They are alive and stand in recognition of the One who spoke and [thus brought] the world into being.

According to their size and level, each one praises and glorifies their Creator as the angels do.¹² Just as they are aware of the Holy One, blessed be He, they are also aware of themselves and of the angels which surpass them. The knowledge of the stars and the spheres is less than the knowledge of the angels, but greater than that of men.¹³

Idolen/Afgoderij

Omdat de wereld om de joden draait....

„Nee hoor, wij zijn niet ons eigen idool. Dat is anti-semitisme.“

Akeidat Yitzchak 45:1:14

The common error that the planet **Saturn** controls the movements of the other planets, plus the fact that the Sabbath commences under its aegis, is countered by the Sabbath observance of the Jewish people..., which shows that especially on the day which seems under the aegis of **Saturn** we abstain from any meaningful activity...We work only on the days **Saturn** is relatively unimportant.


Akeydat Yitzchak by Eliyahu Munk

Rambam Introduction to the Mishnah 15

Rambam Introduction to the Mishnah, translation by Rabbi Francis Nataf, 2017

Afterwards, he started to speak about idolatry, since its topic is a compulsory thing for a judge to know. And then he will be complete – when he will know the practices of those idolatries and their laws, and what is needed for them; and then he will know how to judge upon it. As anyone who worships the star of Saturn with the worship of the star of Venus or prays to the star of Jupiter with the prayer of Mars is not liable for death, as has come [down] from the clear received tradition. And he left this tractate for last because the matter of idolatry only occurs once in a thousand times at infrequent times.

Jeremia 4

- 1 Als u zich bekeert, Israël, spreekt de HEERE, bekeer u *dan* tot Mij, en als u uw afschuwelijke *afgoden* wegdoet van voor Mijn aangezicht, en niet *meer* rondzwerft,
- 2 en als u zweert: *Zo waar* de HEERE leeft, in  waarheid, in recht en in gerechtigheid, dan zullen de heidenvolken zich in Hem  zegenen en zich in Hem beroemen.

Exodus 32

The Contemporary Torah, JPS, 2006

This he took from them and cast in a mold, * and made it into a molten calf. And they exclaimed, “This is your god, * O Israel, who brought you out of the land of Egypt!”

וַיֵּרָא אֱהֲרֹן וַיִּבְנוּ מִזְבֵּחַ לְפָנָיו וַיִּקְרָא אֱהֲרֹן וַיֹּאמֶר חָג לַיהוָה מָחָר:

When Aaron saw this, he built an altar before it; and Aaron announced: “Tomorrow shall be a festival of יהוה.”

וַיִּשְׁפְּימוּ מִמַּחֲרָת וַיַּעֲלוּ עֹלֹת וַיִּגִּשּׁוּ שְׁלָמִים וַיֵּשֶׁב הָעָם לֶאֱכֹל וּשְׂתֹא וַיִּקְמוּ לְצַחֵק: (פ)

Early next day, the people offered up burnt offerings and brought sacrifices of well-being; they sat down to eat and drink, and then rose to dance.

Idolen/Afgoderij


Jesaja 2

⁸ Ze vulden hun huizen met afgoden,
vereerden wat zij zelf hadden gemaakt,
goden die ze vormden met hun eigen handen.
⁹ Ze zullen vernederd worden, buigen zullen ze.
Nee, vergeef het hun niet!

the following reason. Scripture tells us that Israel served idols in Egypt. It reports that God sent prophets to them saying, “Let every man cast away the idols of Egypt.”¹³ Moses related this incident¹⁴ to

‘Egyptische’ goden en godinnen zijn allemaal joodse goden en godinnen,

Psalm 135

- 15  De afgoden van de heidenvolken zijn zilver en goud, werk van mensenhanden.
16 Zij hebben een mond, maar spreken niet; zij hebben ogen, maar zien niet.
17 Zij hebben oren, maar horen niet; er is zelfs geen adem in hun mond.
18 Laat wie ze maken hun gelijk worden, al wie op hen vertrouwt.



Jeremia 10


De HEERE en de afgoden

- 1 Hoor het woord dat de HEERE tot u spreekt, huis van Israël.
- 2 Zo zegt de HEERE:


U mag u de weg van de heidenvolken niet aanleren,
en u niet ontstellen door de tekenen aan de hemel,
omdat de heidenvolken zich daardoor ontstellen.

- 3 Want de gebruiken van die volken zijn onzinnig:


 het is immers een stuk hout, *iemand* heeft het uit het bos gekapt,
vakwerk  met de bijl.



- 4 Met zilver en met goud maken ze het mooi,
met spijkers en met hamers  zetten ze het vast,
zodat het niet kan wiebelen.


- 5 Ze zijn als een vogelverschrikker op een komkommerveld, want spreken  kunnen ze niet.
Ze moeten helemaal  gedragen worden, want ze kunnen geen stap verzetten.

Wees niet bevreesd voor hen, want  kwaad kunnen ze niet doen,
maar ook goeddoen is er bij hen niet bij.


- 11 Dit moet u tegen hen zeggen:

De goden die de hemel en de aarde niet gemaakt hebben,
die zullen van de aarde en van onder deze hemel vergaan. 

- 12 Hij maakte de  aarde door Zijn kracht,
grondvestte de wereld door Zijn wijsheid,
Hij heeft de hemel door Zijn inzicht  uitgespannen.

- 13 Als Hij Zijn stem laat klinken, *dan* is er gedruis van wateren aan de hemel.
Hij doet  dampen opstijgen van het einde van de aarde.
Hij heeft bliksemflitsen bij de regen gemaakt.

De wind brengt Hij uit Zijn schatkamers tevoorschijn.

- 14  Ieder mens is dom geworden, zonder kennis,
elke edelsmid is beschaamd over *zijn* beeld.

Zijn gegoten beeld is immers bedrog:

er zit in hen geen adem.

- 15 Nietig zijn zij,
bespottelijk werk,
ten tijde van hun vergelding zullen zij vergaan.

Idolen/Afgoderij

Deuteronomium 29

²¹ Dan zal de vraag rijzen bij de komende generaties, zowel uw eigen nakomelingen als buitenlanders uit verre streken, wanneer ze zien hoe uw land te lijden heeft en met welke plagen de HEER het heeft getroffen ²² ☞ – heel de bodem door zwavel en zout vergiftigd, zodat zaaien geen zin meer heeft en er helemaal niets meer wil groeien, net zoals toen de HEER in zijn grote woede Sodom en Gomorra, Adma en Seboim weggevaagd had –, ²³ ☞ bij ieder volk rijst dan de vraag: “Waarom behandelt de HEER dit land zo? Waarom is zijn toorn zo hevig opgelaaid?” ²⁴ ☞ Dit zal het antwoord zijn: “Zij hebben het verbond geschonden dat de HEER, de God van hun voorouders, met hen sloot toen hij hen wegleidde uit Egypte; ²⁵ ze zijn andere goden gaan vereren en hebben neergeknield voor goden die ze nog niet kenden en die de HEER niet voor hen had bestemd. ²⁶ Dat is de reden waarom de HEER in woede tegen dit land is uitgebarsten en alle vervloeking die in dit boek beschreven staan over hen heeft uitgestort. ²⁷ Zo kwaad, zo woedend, zo razend was de HEER dat hij hen van hun eigen grond heeft gerukt en naar een ander land heeft weggeslingerd. Zover is het nu gekomen.”

Hier staat:

YaH heeft goden bij elkaar getoverd die door de heidenen aanbeden moeten worden. Al die ‘stinkgoden’ heeft YaH dus zelf verzonnen.

Vervolgens heeft hij gezegd dat allen die die goden aanbidden vermoord moeten worden.

Klinkt als:

Probleem – Reactie – Oplossing.

Afgoderij =
ontlasting

Bull-shitten =
aanbidden van de
Bull/Yaw/YaH/Baal

Shabbat 55a

The William Davidson Talmud (Koren - Steinsaltz)

The Gemara asks: **Was there a bronze altar** in the Temple in the time of Ezekiel? Already in the days of Solomon there was only a stone altar. Rather, this should be understood as a figure of speech. **The Holy One, Blessed be He, said to them: Begin from the place where they recite songs of praise before Me.** This is a reference to the Levites in the Temple whose musical instruments are made of bronze. **And who are the six men mentioned here? Rav H̄isda said: Fury, Wrath, and Rage, and Destroyer, and Breaker, and Annihilator,** six angels of destruction.

Pirkei Avot 3

The Mishna with Obadiah Bartenura by Rabbi Shraga Silverstein

R. Shimon says: If three ate at one table and did not speak words of Torah at it, it is as if they ate of the offerings of the dead [i.e., offerings to idolatry, viz. (**Psalms 106:28**): "They cleaved to Baal Peor and they ate the offerings of the dead"], as it is written (**Isaiah 28:8**): "For all the tables are full of vomit, excrement, [and idolatry is called excrement (tzoah), viz. (**Isaiah 30:22**): "You will tell it (idolatry) Be gone! (Tze)] without makom" [i.e., (homiletically:) because they did not mention the name of Makom (the L rd) at the table. But by the grace at the table the obligation is fulfilled and it is as if they spoke words of Torah at it (Thus have I heard).] But if three ate at one table and spoke words of Torah at it, it is as if they ate from the table of the Makom, blessed is He, as it is written (**Ezekiel 41:22**): "And He said to me: "This is the table that is before the L rd."" (Some say that this is derived from the

Idolen/Afgoderij

English Explanation of Mishnah Bikkurim 3:3

Dr. Joshua Kulp

Saul Lieberman, the preeminent scholar of rabbinic literature in the 20th century, wrote a book called *Hellenism in Jewish Palestine*, and in the book he devotes a chapter entitled, “Heathen Pre-Sacrificial Rites in the Light of Rabbinic Sources,” to the ritual described in our mishnah. Lieberman notes that the bikkurim ritual as described in this mishnah is not taken from the Bible, which makes no mention of such a ritual. Rather, certain elements are customs that are parallel to Greco-Roman sacrificial rituals, most significantly the ox with gilded horns. This was a common feature in sacrificial processions in the Roman Empire. Clearly, when Jews of the time came to create a new ritual, they did so based on what they saw in the non-Jewish world. However, Lieberman also notes that this is the only time the mishnah describes an ox with gilded horns. Such a practice was not done with regular sacrificial oxen used in the Temple. In other words, when it came to the heart of their



En (gedenk) toen Wij voor Mozes veertig nachten hadden aangewezen en dat jullie een kalf namen (ter aanbidding) en jullie zalimoen (overtreders) werden.



– M. F. Abdasalaam



Waith waAAadna mo
– Transliteration

54



وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يٰقَوْمِ إِنِّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِيكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥٤﴾

En (gedenk) toen Mozes tegen zijn mensen zei: “O mijn mensen! Waarlijk, jullie hebben jezelf onrecht aangedaan door het kalf te aanbidden. Keren jullie je dus in berouw tot jullie Schepper en doodt uw eigen ik, dat is het beste voor u in het oog van uw Schepper.” Toen accepteerde Hij jullie berouw. Waarlijk, Hij is de Meest Berouwaanvaardende, de Genadevolle.

– M. F. Abdasalaam

Waith qala moesa liqawmihi ya-qawmi innakum thalamtum anfusakum bittikhathikum alAAajla fatoeboe ila bariikum faqtuloe anfusakum thalikum khayrun lakum AAinda bariikum fataba AAalaykum innahu huwa attawwabu arraheem

– Transliteration

The Sin of the Golden Calf

זְכֹר אֶל תְּשׁוּבָה אֶת אֲשֶׁר הִקְצַפְתָּ אֶת יְהוָה אֱלֹהֶיךָ בַּמִּדְבָּר:

Remember, do not forget, how you provoked Adonoy, Your God, in the desert.⁵

(100) Het andere deel van de Vormleer.

Onder Findas volk zijn wanwijzen (onwijzen), die door hun overvindingrijkheid zo erg zijn, dat zij zichzelf wijs maken, en de ingewijden bedriegen, dat zij het beste deel zijn van Wr'Alda. Dat hun geest het beste deel is van Wr'Aldas geest en dat Wr'Alda allenig kan denken door hulp van hun brein. Dat ieder schepsel een deel is van Wr'Aldas oneindige wezen, dat hebben ze van ons gegapt (gestolen). Maar hun valse redeneringen en hun tomeloze hoogvarendheid (hoogmoed) heeft ze op een dwaalspoor gebracht. Als hun geest Wr'Aldas geest was, dan zou Wr'Alda heel dom zijn, in plaats van licht (verlicht) en wijs. Want hun geest verslaafd henzelf immers om mooie beelden te maken, die ze dan daarna aanbidden.

وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٥١﴾

En (gedenk) toen Wij voor Mozes veertig nachten hadden aangewezen en dat jullie een kalf namen (ter aanbidding) en jullie zalimoen (overtreders)

werden.

– M. F. Abdasalaam

Waith waAAadna mo

– Transliteration

54

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يٰقَوْمِ إِنِّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِيكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥٤﴾

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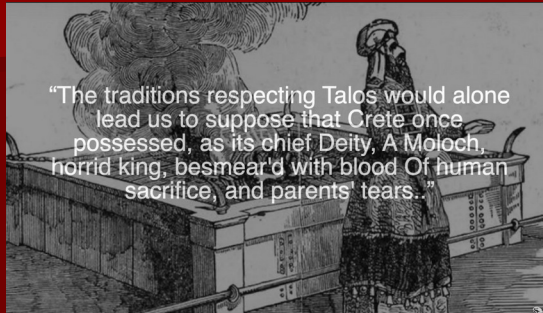
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khayrun lakum AAinda bariikum fataba AAalaykum innahu huwa attawwabu arraheem

– Transliteration

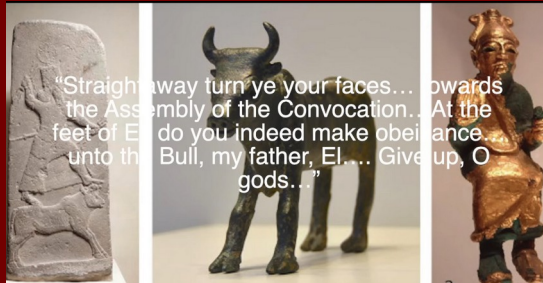
YHWH = Molech = Baal



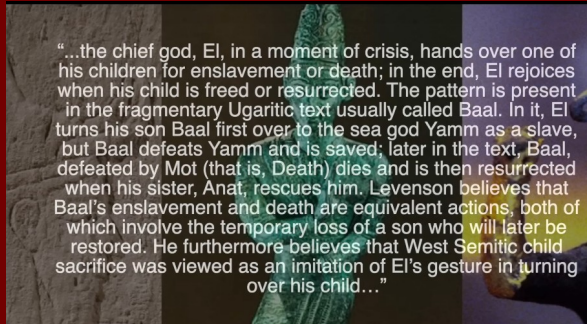
"The traditions respecting Talos would alone lead us to suppose that Crete once possessed, as its chief Deity, A Moloch, horrid king, besmeared with blood of human sacrifice, and parents' tears."



"I appeared to Abraham, to Isaac, and to Jacob as El-Shaddai—'God Almighty'—but I did not reveal my name, Yahweh, to them..."



"Straight away turn ye your faces... towards the Assembly of the Convocation... At the feet of El do you indeed make oblation... unto the Bull, my father, El... Give up, O gods..."



"...the chief god, El, in a moment of crisis, hands over one of his children for enslavement or death; in the end, El rejoices when his child is freed or resurrected. The pattern is present in the fragmentary Ugaritic text usually called Baal. In it, El turns his son Baal first over to the sea god Yamm as a slave, but Baal defeats Yamm and is saved; later in the text, Baal, defeated by Mot (that is, Death) dies and is then resurrected when his sister, Anat, rescues him. Levenson believes that Baal's enslavement and death are equivalent actions, both of which involve the temporary loss of a son who will later be restored. He furthermore believes that West Semitic child sacrifice was viewed as an imitation of El's gesture in turning over his child..."

Handelingen 7

40 Daarom zeiden ze tegen Aäron: "Maak goden voor ons die voor ons uit kunnen gaan, want wat er gebeurd is met die Mozes, die ons uit Egypte heeft geleid, weten we niet." 41 Toen maakten ze een beeld in de vorm van een stierkalf, brachten er offers aan en verheugden zich over hun eigen maaksel. 42 Maar God keerde zich van hen af en liet hen de sterren en hemelgoden aanbidden, zoals in het Boek van de profeten geschreven staat: "Hebben jullie Mij soms dierenoffers en brandoffers gebracht toen jullie veertig jaar door de woestijn trokken, volk van Israël? 43 Nee, jullie hebben de tent van Moloch meegedragen en de ster van jullie god Refan, beelden die jullie zelf gemaakt hebben om te aanbidden. Daarom zal Ik jullie wegv voeren, tot voorbij Babylon."

44 Onze voorouders hadden in de woestijn de verbondstent bij zich, gemaakt in opdracht van de engel die met Mozes sprak, naar het ontwerp dat Mozes had gezien. 45 Onze voorouders hadden deze tent bij zich toen ze onder leiding van Jozua het land veroverden van de volken die God voor hen verdreef; dit duurde tot in de tijd van David. 46 David werd door God begunstigd en vroeg om een heiligdom voor het volk van Jakob.

Abraham the author says: I must dwell at length⁹⁷ on the incident of the golden calf. Some of the ancients said that Hur⁹⁸ was killed.⁹⁹ Aaron thus was afraid.¹⁰⁰ There is an opinion¹⁰¹ that Aaron feared for Israel,¹⁰² that if they killed him God in return would destroy all of Israel.¹⁰³ Let us now turn to the plain meaning of the text. If the making of the golden calf entailed idolatry, why was Aaron afraid that he would be killed?¹⁰⁴ Did not many pious Israelites of later generations, whose level of piety did not even reach to the bottom of the sole of Aaron's foot, die for the sake of the unity of God's name? Look! Daniel's companions were thrown into a fiery furnace because they refused to bow before an image.¹⁰⁵ How then could Aaron make an idol, which is worse than bowing down to it? Was not Aaron one of God's holy people? Was he not a prophet to Israel? Many commandments were given by him and his brother Moses.¹⁰⁶ If Aaron was afraid to die¹⁰⁷ then Hur was superior to him. If Aaron made an idol then Moses

YHWH = Molech = Baal

was obligated to kill him before he killed those who worshipped the calf. However, Moses prayed for Aaron and killed the worshippers. How could Aaron and his seed later on, for all eternity, make atonement for the children of Israel?¹⁰⁸ Do not pay attention to *Take thee a bull-calf*¹⁰⁹ for a sin-offering (Lev. 9:2), for the bull-calf was not brought because Aaron made the golden calf. On the Day of Atonement all anointed priests¹¹⁰ are similarly commanded to bring a young bullock for a sin offering.¹¹¹ We cannot say that the bullock was brought because of their father's sin,¹¹² because all the priests were descended from Eleazar and Ithamar.¹¹³ Phinehas¹¹⁴ was also already born by the time the golden calf was made.¹¹⁵ Furthermore, the portion dealing with the laws of the Day of Atonement commands Israel to bring a he-goat for a sin offering.¹¹⁶ Now Israel did not make an image in the form of a he-goat.¹¹⁷ The red heifer¹¹⁸ similarly was not brought to atone for idolatry.¹¹⁹ It was

brought to purify the unclean. All philosophers admit that God will not choose a person whom He knows will ultimately worship idols to serve as His messenger.¹²⁰ Not every prophet is a messenger.¹²¹ Now Scripture tells us that shortly before Moses died, he said, *Thy Thummim and Thy Urim be with Thy holy one* (Deut. 33:8).¹²² However, he did not mention the incident of the calf.¹²³ The only sin found in Aaron was the sin found in Moses, which was the incident of the waters of Meribah,¹²⁴ which I will explain in its place.¹²⁵ Some say that Israel fooled Aaron. Israel made a mold of a calf. Aaron was unaware of this and cast the gold into the fire. They offer as proof, *I cast it into the fire, and there came out this calf* (Deut. 32:24). However, this is incorrect, for if Aaron was a fool whom simpletons could deceive, why would God have chosen him? Furthermore, why did Aaron build an altar before the calf and command that Israel slaughter sacrifices and burnt offerings upon it?¹²⁶ Others say that the individual named Aaron who made the calf was not Aaron the brother of Moses. This too is

nonsense, for the congregation that gathered,¹²⁷ only gathered against the one who stood in place of Moses. Scripture clearly states, behold, *Aaron and Hur are with you* (Ex. 24:14).¹²⁸ If the one who made the calf was someone else named Aaron, why didn't Aaron kill him? Why didn't Moses kill him when he came down from the mountain? Moses even prayed on his behalf.¹²⁹ It is not fitting for a pious man to make an idol for others so that they do not die.¹³⁰ There are also many who say that the meaning of *Tomorrow shall be a feast to the Lord* (Ex. 32:5) is that those who served the calf would be killed by Moses.¹³¹ But the meaning of *Tomorrow shall be a feast* (chag) *to the Lord* can only mean that after Aaron built the altar before the calf, he commanded that an announcement be made in the camp that they should slaughter sacrifices the next day on the altar which he built. The meaning of *chag* (feast) is a sacrifice, as in *bind the offering with thick ropes* (Ps. 118:27).¹³² This is what Israel did, for we read, *and they arose early on the morrow, and offered burnt-offerings* (Ex. 31:6). Thoughts are of no avail,¹³³



De joden hebben een IQ van tussen de 90 en 94. Dat IQ bestaat voornamelijk uit: 1. uit het hoofd leren van boeken; en 2, de kunst tot bull-shitten. Als een IQ test gebaseerd zou zijn op zelf-nadenken zouden ze het laagste IQ van de wereld hebben.

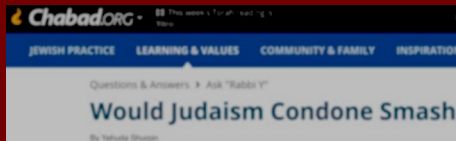
Idolen/Afgoderij

Mishneh Torah, Foreign Worship and Customs of the Nations 7
Moses Hyamson, 1937-1949

What are the distinctions between an idol belonging to an idolater and one belonging to an Israelite? An idol belonging to an idolater is forthwith prohibited to be used: as it is said, "the graven images of their gods shall ye burn with fire" (**Deut. 7:25**); as soon as it has been made, it becomes his god. But an idol, the property of an Israelite, is not prohibited till it has been worshipped, as it is said, "and setteth it up in secret," (**Deut. 27:15**); that is, performs mysterious rites that constitute its mode of worship. Articles used in idolatrous worship, whether belonging to an idolater or to an Israelite, only become forbidden after they have been so used.

Mishneh Torah, Foreign Worship and Customs of the Nations 7
Moses Hyamson, 1937-1949

Whether an idolatrous tree was itself worshipped or an idol was placed beneath it—in either case it is forbidden to sit in the shadow cast by its trunk. It is however, permitted to sit in the shadow of its twigs and leaves. If there is another way by which to travel, one must not pass under such a tree. But if there is no other way, one may pass beneath it, running.



Since most of the idols in museums are not in the possession of Jews or under sole Jewish control, and many of these statues belong to religions and nations that have abandoned their deities and faded into oblivion, the commandment to destroy idols would not apply to them. Nevertheless, at a minimum, it is still virtuous to avoid gazing and deriving pleasure from them.¹⁷

Mishneh Torah, Foreign Worship and Customs of the Nations 2
Moses Hyamson, 1937-1949

All these prohibitions come under one category—not to turn to idolatry. Whoever turns towards it, by an overt act, is punished with stripes. It is not only idolatry to which we must not turn in thought. We are likewise warned not to permit any thought to enter our minds, that might cause one to reject a fundamental principle of the Torah. We must not turn our minds to such a thought and thus be drawn after the imaginations of our hearts. For the mind is limited; not every mind is capable of attaining knowledge of the truth in its purity. If every man were to follow after the vagaries of his heart, the result would be universal ruin, ensuing from the limitations of the human intellect.



Maw de waarheid vertellen en in de realiteit leven is idol worship.....

Zondebok

- Het zondebok ritueel gaat er over dat alle zonden van alle joden overgebracht worden op een bok;
- Die bok staat voor Esau: de Fryas;
- Maw alle zonden worden op de Fryas geprojecteerd zodat de joden zonder zonden zijn;
- We zien dit gebeuren dmv de 'geschiedenis'boeken waarbij alle daden van de joden geprojecteerd worden op de Fryas: massa-moord, slavernij, onderdrukking, kolonisatie, enz. Op magische wijze eindigen de joden 'rechtvaardig' en zijn de Fryas schuld aan waarom dingen verkeerd gaan in de wereld;
- De laatste psyop (psychologische operatie) is dat het niet de joden zijn die Israel runnen maar de witte superieure rassisten. Alle anti-Israel protesten zijn niet anti-joden maar anti-Fryas.

antisemitisme overtuiging worden Joden er regelmatig van beschuldigd dat zij samenzweren met als doel de mens schade toe te brengen. Ook wordt antisemitisme vaak gebruikt om Joden de schuld te geven van "waarom dingen verkeerd gaan". Antisemitisme uit zich in spraak, tekst, visuele vorm en in daden, waarbij gebruik wordt gemaakt van

Waag het niet om de joden ergens de schuld van te geven, daar hebben de joden immers de zondebok voor uitgevonden.

Zohar, Noach 14
Sefaria Community Translation

This scapegoat is like the sin offering of the he-goat on the first day of the month. Because he is occupied with it, the face of the Temple lights up. And this is how all Yisrael find mercy in the eyes of the Holy One, blessed be He, and He removes their sins. But there is one secret, he told them, that may not be revealed, except to exceedingly wise, saintly, and pious men. Rabbi Yosi asked him: And what is that secret? So he answered: I have not yet evaluated you.

Evil serpent = Wr'Alda wordt bezig gehouden met Frya die geholocaust wordt, zodat YaH de joden kan zegenen.

Zohar, Noach 14
Sefaria Community Translation

Then, Yisrael below offers the scapegoat (on Rosh Chodesh). The serpent is drawn to it. Then the moon is purified. She then climbs up and clings above in order to be blessed. While before, when she was below she was dark, now her face lights up.

The same is true of Yom Kippur, another day on which the evil serpent is kept busy with the scapegoat, the moon is separated from it and may busy herself in protecting Yisrael as a mother protects her children. Then the Holy One, blessed be He, blesses Yisrael from above and forgives them for their sins.

105

Zondebok

Yoma 39b

The William Davidson Talmud (Koren - Steinsaltz)

§ The mishna states that after selecting the two lots, the High Priest **places them upon the two goats**. Upon placing the lot for God upon the appropriate goat, he says: For God, as a sin-offering. This is just one of the occasions on which he mentions God's name, as **the Sages taught** in the *Tosefta* (*Yoma* 2:2): **The High Priest mentions the name of God ten times on that day: Three times during the first confession; and three times during the second confession**, over the bull; **and three times** when he confesses over **the scapegoat** to Azazel; **and one time with the lots**, when placing the lot for God upon the goat.

Mishneh Torah, Repentance 1

Sefaria Community Translation

When the Holy Temple does not exist and there is no altar of atonement, *teshuvah* is all that there is - *teshuvah* atones for all sins. Even a person who was wicked all his days and did *teshuvah* at the end, we do not mention any part of his wickedness, as it says, *As for the wickedness of the wicked, he will not stumble on it in the day that he turns away from his wickedness (Ezekiel 33:12)*. And the day of Yom Kippur itself atones for those who do *teshuvah*, as it says, *For that day will atone for you (Leviticus 16:30)*.

Mishneh Torah, Repentance 1

Sefaria Community Translation

The scapegoat sent off [on Yom Kippur], since it is an atonement for all of Israel, the High Priest does the confession on it using language inclusive of all of Israel, as it says (**Leviticus 16:21**), *And he shall confess on it all the sins of the people of Israel*. The scapegoat sent off [on Yom Kippur] atones for all the sins in the Torah, the light ones and the heavy ones [see next law], whether transgressed intentionally or unintentionally, whether it is made known or not made known - all are atoned through the goat that is sent off. That is, if repentance is done [for them]. But if repentance wasn't done, the goat only atones for the light ones. What are "light ones" and what are "heavy ones"? The heavy ones are sins that have the obligation of death by court, or excision [by heaven]. And false or vain oaths, even though they do not have excision [*karet*], are of the heavy ones. And the rest of the negative commandments, and the positive commandments which do not have excision - those are the light ones.

Yoma 66a

The William Davidson Talmud (Koren - Steinsaltz)

And the priests and the people standing in the Temple courtyard, when they would hear the Explicit Name emerging from the mouth of the High Priest, when the High Priest did not use one of the substitute names for God, **they would kneel and prostrate themselves and fall on their faces, and say: Blessed is the name of His glorious kingdom forever and ever**. After the confession over the scapegoat, the priest **passed the goat to the one who was to lead it** to the wilderness. According to the *halakha*, **everyone is eligible to lead it, but the High Priests established a fixed custom and did not allow an Israelite to lead it**.



Zondebok

https://en.wikisource.org/wiki/Translation:Zohar/Vol._I
Translated by Harav Mordechai Leib Rothenberg and Wikisource

Come and behold, Jacob knew that Esau had to cleave to the tortuous serpent. As a result, in all that Esau did, he acted as slyly and crookedly, just like another [138b] just like another tortuous serpent. This is as it ought to be. This agrees with the words of Rabbi Shimon, "And Elohim created the great crocodiles," which refer to Jacob and Esau, "and every living creature that moves" (Gen. 1:21), refers to the levels between them. By necessity, Jacob needed to behave wisely against the other serpent. This is as it must be.

For that reason, one he goat is sacrificed monthly, to draw the serpent to his place so that he will be separated from the moon. In addition, a he goat should be sacrificed on Yom Kippur. This is done with wisdom, so as to control the serpent, so that he can not do evil. This is the meaning of the verse: "and the goat (Heb. פֶּעִיר) shall bear upon it all their iniquities" (Vayikra 16:22). This refers to Esau, who is hairy (Heb. פֶּעִיר). All of this was done wisely and cleverly. Why? Because it is written, "and with the perverse you will show yourself subtle" (Tehilim 18:27). This is the evil serpent, the tortuous spirit, wise in wickedness, who accuses above and incites below.

For this reason, Yisrael hasten to treat him with sly wisdom, so he will not be able to cause evil and rule. Therefore Jacob, who is imbued with the true Faith, treated Esau in all that he did so that there would be no place for that serpent to defile the Temple, or approach it and thereby rule the world. Thus, Abraham did not need to behave slyly, and neither did Isaac. For Esau, who was on the side of the serpent, had not yet come into the world. But Jacob, the landlord, had to stand against that serpent to

Zohar Bereshith I Toldot 138a-b

גורל אחד לה' וגורל אחד לעזאזל, "one lot for the Lord and one lot for Azazel." Ibn Ezra, [at the conclusion of his commentary on this verse, Ed.], writes that when we get to thirty three, we will be able to understand the meaning of this procedure. [At the beginning of his commentary, he had already hinted that there is a mystical element, kabbalah, in all this. Ed.] What he meant was that when we count the next thirty three verses in the Torah and we get to Leviticus 17,7, the Torah will explain that the procedure described here is meant to teach us not to sacrifice to Satanic forces in the universe anymore. These Satanic forces are symbolised by the scapegoat. Just as the bird released into the air by the priest performing the ritual of the person afflicted with tzoraat is perceived as taking away his former sins, so the scapegoat is supposed to do this on behalf of the whole Jewish nation on the day of Atonement. Ibn Ezra understands the word

Jezus was de reïncarnatie van Esau en Caïn, de zoon van Satan en Eva, je weet wel, die hadden stiekum seks en toen kregen ze een zoon, het satans gebroed.

Evil Serpent = Wr'Alda

De joden moeten er alles aan doen om te voorkomen dat Wr'Alda de wereld regeert.

Volledig vernietigen van de zondebok die de Fryas representeerd.

Genesis 29,32, and many others. Whereas the first male goat is offered to the Lord as a burnt offering, the second one is symbolically tendered of the Satanic forces, the complete destruction of that animal pointing at the uselessness of idolatry The two words לעזאזל, "it went to waste, to destruction " symbolise this concept.

Zondebok

Mishnah Shekalim 4
William Davidson Edition - English

The red heifer, the scapegoat, and the strip of crimson wool used in the process of burning the red heifer all **come from the collection of the Temple treasury chamber**, despite the fact that they are not sacrificial offerings. The same is true for **the ramp** built from the Temple Mount to the location on the Mount of Olives, where they would slaughter the red heifer; **the ramp** built to lead the scapegoat out of the city; **the strip** of crimson wool **that was tied between its horns**; any repairs required for **the aqueduct** that ran through the Temple courtyard and **the walls of the city and its towers; and for all the needs of the city**, such as street repairs, security, and the like. All of these **come from the remains of the chamber**, i.e., from the money that remained in the chamber after the three collections of money were taken to use for communal offerings. **Abba Shaul says: The High Priests construct the ramp for the red heifer from their own funds.**

Mishnah Yoma 6:1

And furthermore, Rabbi Yehuda said: If the blood of the goat sacrificed to God spilled before it was sprinkled, the **scapegoat** is left to die....Similarly, if the **scapegoat** dies, the blood of the goat sacrificed to God should be spilled, and two other goats are brought and lots are drawn.

Yoma 64a:2

The Merciful One stated in the Torah: “And whether it be a cow or ewe, you shall not slaughter it and its young on one day”, and this act of pushing the **scapegoat** off the cliff is not a ritual slaughter...The Gemara answers: They say in the West, i.e., Eretz Yisrael, that pushing it off the cliff, which is the manner in which the **scapegoat** is supposed to be killed, is considered its slaughter.

William Davidson Edition - English

Azazel, in Jewish legends, a demon or evil spirit to whom, in the ancient rite of Yom Kippur (Day of Atonement), a scapegoat was sent bearing the sins of the Jewish people. Two male goats were chosen for the ritual, one designated by lots “for the Lord,” the other “for Azazel” (Leviticus 16:8). The ritual was carried out by the high priest in the Second Temple and is described in the Mishna. After the high priest symbolically transferred all the sins of the Jewish people to the scapegoat, the goat destined “for Azazel” was driven into the wilderness and cast over a precipice to its death. Azazel was the personification of uncleanness and in later rabbinic writings was sometimes described as a fallen angel.

Temurah 22a
The William Davidson Talmud (Koren - Steinsaltz)

The Gemara presents another challenge to the opinion of Rava: **We learned** in a mishna (*Yoma* 62a): On Yom Kippur, a pair of goats are brought to the Temple, and lots are drawn to determine which goat is to be sent to Azazel as the scapegoat, and which goat is sacrificed as a sin offering. If after the lots were drawn for both goats, the scapegoat died, another pair of goats is brought and lots are drawn for the second pair. In such a case, there are two goats that were selected as the sin offering, i.e., the remaining goat from the first pair and the goat selected from the second. One of them is sacrificed and **the second goat shall graze until it becomes blemished**, at which point **it will be sold, and the money** received from **its sale will be allocated for communal gift offerings**. This is **because a communal sin offering is not left to die**. One may infer from the mishna that under similar circumstances, the sin offering **of an individual** is left to die.

Zondebok

Leviticus 16:8

Many recent commentators, however, agree in seeing Azazel as the name of a wilderness demon, and hence the rite is taken as a vestige of an old **pagan** practice.

The Five Books of Moses, by Everett Fox. New York, Schocken Books, 1995

Met pagans bedoelen ze de joden van voor YaH. Ze zijn gestopt met dit ritueel op het moment dat ze al hun zonden op Jezus hadden geladen en die geofferd. Nou ja zo gaat het sprookje.



Nu hebben ze 1x per jaar dat ze alle zonden op een kip overdragen en die dan slachten. Het geeft een massa-slachting van Kippen die vervolgens weggegooid worden.

Yoma 66a

The William Davidson Talmud (Koren - Steinsaltz)

MISHNA: The Yom Kippur service continues: The High Priest comes over to the scapegoat, places both his hands upon it, and confesses. And he would say as follows: Please, God, Your people, the house of Israel, have sinned, and done wrong, and rebelled before You. Please, God, grant atonement, please, for the sins, and for the wrongs, and for the rebellions that they have sinned, and done wrong, and rebelled before You, Your people, the house of Israel, as it is written in the Torah of Moses Your servant, saying: "For on this day atonement shall be made for you to cleanse you of all your sins; before the Lord you shall be purified" (Leviticus 16:30).

Azazel (Hebreeuws: אֲזָזֵל, 'āzā'zel, betekenis onbekend) was oorspronkelijk mogelijk de naam van een plaats of (waarschijnlijker) de naam van een "in de woestijn wonende *kakodemon* [kwaadaardige demon]"^[1] of "vorst van de bokkendemonen".^[2]

Jodendom [\[bewerken \]](#) [brontekst bewerken \]](#)

In de [Hebreeuwse Bijbel](#) komt Azazel voor in verband met een "bok die weggezonden wordt", vaak ook [zondebok](#) genoemd:

De bok die door het lot bestemd is voor Azazel moet levend voor de Heer blijven staan om verzoening mee te bewerken, en daarna de woestijn in worden gestuurd, naar Azazel.

— [Leviticus 16:10](#)

Volgens het apocriefe [Eerste boek van Henoch](#) was Azazel de leider van de [grigori](#), een groep van [gevalen engelen](#) die met sterfelijke vrouwen gemeenschap had, waaruit de reuzen voortkwamen, ook bekend als de [Nefilim](#). Azazel was onder de grigori degene die de mensen het gebruik van [wapens](#) en [cosmetica](#) leerde. Zijn lessen creëerden zoveel onrecht dat [God](#) besloot alle leven op aarde te vernietigen in de [zondvloed](#).

In de joodse traditie was Azazel volgens [Abraham ibn Ezra](#), [Maimonides](#) en anderen een demon die in de wildernis huisde. Deze joodse traditie kreeg met name in [Algerije](#) en [Marokko](#) aanhang.

In het westers [occultisme](#) wordt de [demonologie](#) van Azazel gecultiveerd; in onder andere de [Lemegeton](#) (de kleine sleutels van Salomon), in [Cornelius Agrippa's](#) boek twee van zijn *Occulte filosofie of Magie* en in boek twee van *De heilige magie van Abramelin* wordt Azazel uitvoerig behandeld en omschreven als een van de vier Grote Ridders/Prinsen/Koningen (men is het niet eens over Azazels rang) die de kwartieren (windrichtingen) bewaken. [Astrologisch](#) wordt Azazel in deze geschriften gekoppeld aan de planeet [Saturnus](#).

In het [traditioneel satanisme](#) wordt de naam Azazel vaak gebruikt, waarbij elementen van bovenstaande gebruikt worden.

Zondebok

Leviticus 16

- 8 En Aaron zal de loten over die twee bokken werpen: een lot voor den HEERE, en een lot voor den weggaanden bok.
- 9 Dan zal Aaron den bok, op denwelken het lot voor den HEERE zal gekomen zijn, toebrengen, en zal hem ten zondoffer maken.
- 10 Maar de bok, op denwelken het lot zal gekomen zijn, om een weggaande bok te zijn, zal levend voor het aangezicht des HEEREN gesteld worden, om door hem verzoening te doen; opdat men hem als een weggaanden bok naar de woestijn uitlate.
- 11 Aaron dan zal den var des zondoffers, die voor hemzelven zal zijn, toebrengen, en voor zichzelf en voor zijn huis verzoening doen, en zal den var des zondoffers, die voor hemzelven zal zijn, slachten.
- 12 Hij zal ook een wierookvat vol vurige kolen nemen van het altaar, van voor het aangezicht des HEEREN, en zijn handen vol reukwerk van welriekende specerijen, klein gestoten; en hij zal het binnen den voorhang dragen.
- 13 En hij zal dat reukwerk op het vuur leggen, voor het aangezicht des HEEREN, opdat de nevel des reukwerks het verzoendeksel, hetwelk is op de getuigenis, bedekke, en dat hij niet sterve.

- 14 En hij zal van het bloed van den var nemen, en zal met zijn vinger op het verzoendeksel oostwaarts sprengen; en voor het verzoendeksel zal hij zevenmaal met zijn vinger van dat bloed sprengen.
- 15 Daarna zal hij den bok des zondoffers, die voor het volk zal zijn, slachten, en zal zijn bloed tot binnen in den voorhang dragen, en zal met zijn bloed doen, gelijk als hij met het bloed van den var gedaan heeft, en zal dat sprengen op het verzoendeksel, en voor het verzoendeksel.
- 16 Zo zal hij voor het heilige, vanwege de onreinigheden der kinderen Israels, en vanwege hun overtredingen, naar al hun zonden, verzoening doen; en alzo zal hij doen aan de tent der samenkomst, welke met hen woont in het midden hunner onreinigheden.
- 17 En geen mens zal in de tent der samenkomst zijn, als hij zal ingaan, om in het heilige verzoening te doen, totdat hij zal uitkomen; alzo zal hij verzoening doen, voor zichzelf, en voor zijn huis, en voor de gehele gemeente van Israel.
- 18 Daarna zal hij tot het altaar, dat voor het aangezicht des HEEREN is, uitkomen, en verzoening voor hetzelfde doen; en hij zal van het bloed van den var, en van het bloed van den bok nemen, en doen het rondom op de hoornen des altaars.
- 19 En hij zal daarop van dat bloed met zijn vinger zevenmaal sprengen, en hij zal dat reinigen en heiligen van de onreinigheden der kinderen Israels.

Rosh Hashanah 31b:13

If, after the sacrificing of the offerings and the sending of the **scapegoat**, the strip turned white, the people would rejoice, as this indicated that their sins had been atoned for.

William Davidson Edition - English

Zondebok

Leviticus 16

- 20 Als hij nu zal geëindigd hebben van het heilige, en de tent der samenkomst, en het altaar te verzoenen, zo zal hij dien levenden bok toebrengen.
- 21 En Aaron zal beide zijn handen op het hoofd van den levenden bok leggen, en zal daarop al de ongerechtigheden der kinderen Israels, en al hun overtredingen, naar al hun zonden, belijden; en hij zal die op het hoofd des boks leggen, en zal hem door de hand eens mans, die voorhanden is, naar de woestijn uitlaten.
- 22 Alzo zal die bok op zich al hun ongerechtigheden in een afgezonderd land wegdragen; en hij zal dien bok in de woestijn uitlaten.
- 23 Daarna zal Aaron komen in de tent der samenkomst, en zal de linnen klederen uitdoen, die hij aangedaan had, als hij in het heilige ging, en hij zal ze daar laten.
- 24 En hij zal zijn vlees in de heilige plaats met water baden, en zijn klederen aandoen; dan zal hij uitgaan, en zijn brandoffer, en het brandoffer des volks bereiden, en voor zich en voor het volk verzoening doen.
- 25 Ook zal hij het vet des zondoffers op het altaar aansteken.
- 26 En die den bok, welke een weggaande bok was, zal uitgelaten hebben, zal zijn klederen wassen, en zijn vlees met water baden; en daarna zal hij in het leger komen.



- 27 Maar den var des zondoffers, en den bok des zondoffers, welker bloed ingebracht is, om verzoening te doen in het heilige, zal men tot buiten het leger uitvoeren; doch hun vellen, hun vlees en hun mest zullen zij met vuur verbranden.
- 28 Die nu dezelve verbrandt, zal zijn klederen wassen, en zijn vlees met water baden; en daarna zal hij in het leger komen.
- 29 En dit zal voor u tot een eeuwige inzetting zijn: gij zult in de zevende maand, op den tienden der maand, uw zielen verootmoedigen, en geen werk doen, inboorling noch vreemdeling, die in het midden van u als vreemdeling verkeert.
- 30 Want op dien dag zal hij voor u verzoening doen, om u te reinigen; van al uw zonden zult gij voor het aangezicht des HEEREN gereinigd worden.
- 31 Dat zal u een sabbat der rust zijn, opdat gij uw zielen verootmoedigt; het is een eeuwige inzetting.
- 32 En de priester, dien men gezalfd, en wiens hand men gevuld zal hebben, om voor zijn vader het priesterambt te bedienen, zal de verzoening doen, als hij de linnen klederen, de heilige klederen, zal aangetrokken hebben.
- 33 Zo zal hij het heilige heiligdom verzoenen, en de tent der samenkomst, en het altaar zal hij verzoenen; desgelijks voor de priesteren, en voor al het volk der gemeente zal hij verzoening doen.
- 34 En dit zal u tot een eeuwige inzetting zijn, om voor de kinderen Israels van al hun zonden, eenmaal des jaars, verzoening te doen. En men deed, gelijk als de HEERE Mozes geboden had.

Zondebok

scapegoat

religion

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Written and fact-checked by [The Editors of Encyclopædia Britannica](#)
[Article History](#)

Scapegoat, (“goat for Azazel”), in the [Yom Kippur ritual](#) described in the [Torah](#) (Leviticus 16:8–10), goat ritually burdened with the sins of the [Jewish people](#). The scapegoat was sent into the wilderness for [Azazel](#), possibly for the purpose of [placating](#) that evil spirit, while a separate goat was slain as an offering to God. By extension, a scapegoat has come to mean any group or individual that innocently bears the blame of others.

Hebrew: sa'ir la-'Aza'zel

Related Topics: [sacrifice](#)

[See all related content →](#)

Thargelia, in [Greek religion](#), one of the chief festivals of [Apollo](#), celebrated on the sixth and seventh days of Thargelion (May–June). According to classics scholar Walter Burkert, the [festival](#) was “common to, and [characteristic](#) of, Ionians and Athenians.” Basically a vegetation [ritual](#) onto which an expiatory rite was grafted, the festival was named after the first fruits, or the first bread from the new wheat.

Related Topics: [first-fruits ceremony](#)
• [pharmākōs](#)

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Purification took place on the first day of the festival, so that the town and townspeople could make a fresh start. One or two human [scapegoats](#) were chosen for their ugliness (or other undesirable qualities). Those figures, known as *pharmakoi* (singular [pharmakós](#), feminine *pharmakis*), were draped with figs, fed, led in [procession](#) through the city, whipped with vegetation (so as to transfer impurity to them), and driven out. Occasionally, as in times of heavy [calamity](#), plague, or the like, the *pharmakoi* were sacrificed, usually either thrown into the sea or burned on a funeral pyre. Sometimes the *pharmakoi* were merely expelled from the city. On the second day of the festival, there was a thank offering, a procession, and the official registration of adopted persons.

The use of scapegoats has a long and varied history involving many kinds of animals, as well as human beings. In [ancient Greece](#), human scapegoats (*pharmakoi*) were used to [mitigate](#) a plague or other [calamity](#) or even to prevent such ills. The Athenians chose a man and woman for the festival of [Thargelia](#). After being feasted, the couple was led around the town, beaten with green twigs, driven out of the city, and possibly even stoned. In this way the city was supposedly protected from ill fortune for another year.

During the [Roman](#) feast of [Lupercalia](#), priests (Luperci) cut thongs from the sacrificial animals (goats and a dog), then raced around the walls of the old [Palatine](#) city, striking women (especially) as they passed with the thongs. A blow from the hide of the [scapegoat](#) was said to cure sterility. In early [Roman law](#) an innocent person was allowed to take upon himself the penalty of another who had confessed his own guilt. Christianity reflects this notion in its doctrine of [justification](#) and in its belief that [Jesus Christ](#) was the God-man who died to atone for the sins of all mankind.

Egyptenaren,
Grieken, Romeinen,
joden: het zijn
allemaal Finda's.
De eerste 3 zijn de
joodse voorlopers.
Dat woord kwam
later pas, toen ze
YaH uitgevonden
hadden.

Pharmacos

🌐 16 talen

[Artikel](#) [Overleg](#) [Lezen](#) [Bewerken](#) [Brontekst bewerken](#) [Geschiedenis weergeven](#) [Hulpmiddelen](#)

Uit Wikipedia, de vrije encyclopedie

Pharmacos (Grieks: φαρμακος) waren mensen uit het [Oude Griekenland](#) die fungeerden als [zondebokken](#). Ze zijn vooral bekend uit [Athene](#).

Ze werden gedurende een geruime tijd door [de staat](#) onderhouden, maar wanneer de [polis](#) door een [ramp](#) (bijvoorbeeld een [epidemie](#) zoals de [pest](#)) werd getroffen, werden ze [geofferd](#) om voorspoed af te dwingen. Over de personen van deze groep bestaan meerdere visies. Sommige bronnen beweren dat het mensen waren die als een gevaar voor de maatschappij beschouwd werden, die onrust stookten en dat het meestal de lelijksten, zieksten en zwaksten van de polis waren. Andere visies beweren dat het mensen waren die door hun status als Pharmacos een plaatselijke held werden en door de bevolking op handen werden gedragen.

Wanneer een ramp aanbrak werd de zondebok de polis uitgezet of gedood, op die manier wilde men de zonden van de polis ongedaan maken. Ook werden er jaarlijks Pharmacos' gedood op de [Thargelia](#), een feest ter ere van [Apollo](#) in Athene. Dit is vergelijkbaar met de bok (zondebok) die de [Joden](#) offeren op [Jom Kipoer](#) om hun zonden samen met de bok de wereld uit te helpen. Later verwijst de term Pharmacos ook naar [tovenaars](#), [magiërs](#) en magische drankenbrouwers. Vandaar de benaming [farmacie](#).

Zondebok

Herinner je je Hans & Grietje en 'democratie' nog?

pharmākos

Greek religion

Written and fact-checked by [The Editors of Encyclopaedia Britannica](#)
[Article History](#)

Pharmākos, in [Greek religion](#), a human [scapegoat](#) used in certain state rituals. In [Athens](#), for example, a man and a woman who were considered ugly were selected as scapegoats each year. At the festival of the [Thargelia](#) in May or June, they were feasted, led round the town, beaten with green twigs, and driven out or killed with stones. The practice in [Colophon](#), on the coast of [Asia Minor](#) (the part of modern Turkey that lies in Asia) was described by the 6th-century-BC poet Hipponax (fragments 5–11). An especially ugly man was honoured by the [community](#) with a feast of figs, barley soup, and cheese. Then he was whipped with fig branches, with care that he was hit seven times on his phallus, before being driven out of town. (Medieval sources said that the Colophonian *pharmākos* was burned and his ashes scattered in the sea.) The custom was meant to rid the place annually of ill luck.

Modern interpretations [\[edit \]](#)

Main article: [Pharmakon \(philosophy\)](#)

[Walter Burkert](#) and [René Girard](#) have written influential modern interpretations of the *pharmakos* rite. Burkert shows that humans were sacrificed or expelled after being fed well, and, according to some sources, their ashes were scattered to the ocean. This was a purification ritual, a form of societal [catharsis](#).^[1] Girard likewise discusses the connection between catharsis, sacrifice, and purification.^[2] Some scholars have connected the practice of [ostracism](#), in which a prominent politician was exiled from Athens after a vote using pottery pieces, with the *pharmakos* custom. However, the ostracism exile was only for a fixed time, as opposed to the finality of the *pharmakos* execution or expulsion.

Pharmakos is also used as a vital term in Derridean [deconstruction](#). In his essay "Plato's Pharmacy",^[3] [Jacques Derrida](#) deconstructs several texts by [Plato](#), such as *Phaedrus*, and reveals the inter-connection between the word chain *pharmakeia-pharmakon-pharmakeus* and the notably absent word *pharmakos*. In doing so, he attacks the boundary between inside and outside, declaring that the outside (*pharmakos*, never uttered by Plato) is always-already present right behind the inside (*pharmakeia-pharmakon-pharmakeus*). As a concept, Pharmakos can be said to be related to other Derridian terms such as "[Trace](#)".

[See all related content →](#)

The 5th-century Athenian practice of [ostracism](#) has been described as a rationalized and democratic form of the custom. The biblical practice of driving the scapegoat from the community, described in [Leviticus 16](#), gave a name to this widespread custom, which was said by the French [intellectual](#) René Girard to explain the basis of all human societies.

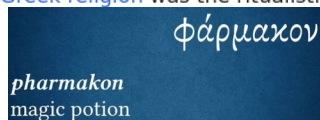
Het is heel democratisch en rationeel om een onschuldig iemand als zondebok aan te wijzen en die de gemeenschap uit te drijven, zodat alle criminelen en psychotische schizofrenen gezellig in hun psychose kunnen blijven rondwaren. De basis van alle menselijke gezelschappen. De kooshere gezelschappen neem ik aan.
Goh, ik heb het idee dat ik dit ergens van ken.

<div> <div><div>Maia • Maieia • Thargelia</div></div> <div>Three Monthly Festivals</div> <div>Deipnon • Noumenia • Agathodaemon</div> <div>Religious Games</div> <div>Panathenaia • Herakleia • Panhellenic Games (Olympic Games • Nemean Games • Pythian Games • Isthmian Games)</div> </div>
<div> <div>Philosophy</div> <div>[show]</div> </div>
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Zondebok

A **pharmakós** (Greek: φαρμακός, plural **pharmakoi**) in Ancient Greek religion was the ritualistic sacrifice or exile of a human scapegoat or victim.

Ritual [[edit](#)]



A slave, a cripple, or a criminal was chosen and expelled from the community at times of disaster (famine, invasion or plague) or at times of calendrical crisis. It was believed that this would bring about purification. On the first day of the **Thargelia**, a festival of **Apollo** at Athens, two men, the *pharmakoi*, were led out as if to be sacrificed as an expiation.

Some **scholia** state that *pharmakoi* were actually sacrificed (thrown from a cliff or burned), but many modern scholars reject this, arguing that the earliest source for the *pharmakos* (the iambic satirist **Hipponax**) shows the *pharmakoi* being beaten and stoned, but not executed. A more plausible explanation would be that sometimes they were executed and sometimes not, depending on the attitude of the victim. For instance, a deliberate unrepentant murderer would most likely be put to death.^{[[citation needed](#)]}

In *Aesop in Delphi* (1961), Anton Wiechers discussed the parallels between the legendary biography of **Aesop** (in which he is unjustly tried and executed by the Delphians) and the *pharmakos* ritual. For example, Aesop is grotesquely deformed, as was the *pharmakos* in some traditions; and Aesop was thrown from a cliff, as was the *pharmakos* in some traditions.

Gregory Nagy, in *Best of the Achaeans* (1979), compared Aesop's *pharmakos* death to the "worst" of the Achaeans in the *Iliad*, **Thersites**. More recently, both Daniel Ogden, *The Crooked Kings of Ancient Greece* (1997) and **Todd Compton**, *Victim of the Muses: Poet as Scapegoat, Warrior and Hero* (2006) examine poet *pharmakoi*. Compton surveys important poets who were exiled, executed or suffered unjust trials, either in history, legend or Greek or **Indo-European myth**.

Tikun Olam: Alle zondebokken (Fryas) uit de gemeenschap, aarde, verstoten dmv een holocaust en hun as in de zee gooien, zodat de joden vrij van zonden zijn. Het schoon maken van de aarde. Heel democratisch. Shalom!

Volgens wikipedia is een crimineel een zondebok of slachtoffer. Hmmm ik vraag me af van welk volk die crimineel is.

Zondebok
Azazel
Satan
Duivel
Pharmakos



Frya de zondebok waar alle sadistische joodse praktijken op geprojecteerd worden.

We hebben het hier over Fryas, de zondebok. Frya is de Moeder van de zondebokken, die afgebeeld wordt als Satan's vrouw: Lillith.

Pharmakeia = tovenarij: de magische drankjes en pilletjes om de demonen, Fryas, uit te drijven dmv vergifting en piquerisme/verkrachting



Acteur Rutte als MP vd satanisten/zondebokken

Zondebok

The Zohar

TRANSLATED BY MAURICE SIMON
AND
HARRY SPERLING

FIVE VOLUMES

V

CJBbooks.com

First Published 1934

THE SONCINO PRESS
LONDON AND NEW YORK

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THE ZOHAR V

[101b-102a

were about to cross the Red Sea, he said, I have gone to and fro through the Holy Land and I have seen that these are not worthy to enter it. If Thou wilt here execute judgement on the Egyptians, how do the Israelites differ from them? Either let them all die together, or let them all return to Egypt. And further, didst Thou not say, "they shall serve them four hundred years", and only two hundred and ten of the number are past? Thereupon God said: 'What am I to do? This one must have some sop thrown to him. I will give him something with which to occupy himself so as to leave my sons. I have someone for the purpose. Straightway God said to him, "Hast thou considered my servant Job?", and straightway the Satan sought to discredit him, saying, "Does Job fear God for nothing?". Imagine a shepherd seeking to take his flock across a river, when he sees a wolf about to fall on them. What shall I do? he says. While I am carrying the lambs across, he will fall on the sheep. Then he catches sight among the flock of a ram from the fields, strong and powerful. I will throw this one to him, he says, and while they are struggling I will take all the flock across and save them. So God said: Here is a strong and powerful ram, I will throw it to him, and while he is busy with it my sons shall cross and not be attacked. Thus while the Satan was busy with Job he left Israel alone and they were not accused. So on the Day of Atonement also the informer is ready to spy out the land, and we must send him something with which he may occupy himself. So there is a saying, Give some wine to the menial of the king's palace and he will praise thee to the king, and if not he will malign thee to him, and it may be that the officers of the king will take up his words and the king will execute judgement.' R. [102a] Isaac said: 'Give the fool who stands before the king some wine and tell him all the faults and errors thou hast committed and he will come and praise thee and say that there is not another in the world like thee. So here the informer is ever before the king, and Israel present him a gift along with a list of all the faults and wrongs which they have done, and he comes and praises Israel and becomes

¹ v. Yalkut Reubeni on Beshalah.

102a]

EMOR (LEVITICUS)

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their defender, and God puts all on the head of the wicked of his own people.' Said R. Jose: 'Woe to the people of Esau at the time when Israel send that he-goat to the Informer who is their Chieftain, since for its sake he comes and praises Israel and God diverts all those sins on to the head of his people.' Said R. Judah: 'If the heathen knew of that he-goat, they would not leave Israel alive a single day. All that day Satan is occupied with that goat, and therefore God makes atonement for Israel and purifies them from all their sins and they are not accused before Him. Afterwards the Satan comes and praises Israel and the accuser becomes defender and departs. Then God says to the seventy Chiefs that surround His throne, Do you see how this Informer is always seeking to attack my sons? A certain goat has been sent to him with a tablet recording all their sins and errors which they have committed before me, and he has accepted it. Then they all agree that those sins should be discharged on the head of his own people.' R. Abba said: 'At first all those sins cleave to him, and afterwards they are discharged upon the head of his people.

'On this day the priest is crowned with superior crowns and stands between heavenly and earthly beings and makes atonement for himself and his house and the priests and the sanctuary and all Israel. We have learnt that at the moment when he enters with the blood of the bullock he concentrates his thoughts on the highest principle of faith and sprinkles with his finger, as it is written, "and he shall sprinkle it upon the mercy-seat and before the mercy-seat". He used to dip the top of his finger in the blood and sprinkle, going lower and lower each time, at the side of the mercy-seat. He began to count one¹—the first "one" by itself, one being the sum of all, the glory of all, the goal of all, the beginning of all. Then "one and one", joined together in love and friendship inseparable. When he had passed this "and one" which is the mother of all, he began to count in pairs, saying, "one and two", "one and three", "one and four", "one and five", "one and six", "one and seven", so as to draw down this "one" which is the supernal Mother

¹ v. T.B. Yoma, 53b.

Zondebok

The Zohar (The Zohar Pritzker Edition) vol 7: Leviticus (EPUB) — E-book viewer

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The
ZOHAR
Pritzker Edition
VOLUME SEVEN

ספר הזוהר

Translation and Commentary by
Daniel C. Matt

STANFORD UNIVERSITY PRESS
STANFORD, CALIFORNIA
2012

tracted the sons of Elohim—
d by “that bed”). They are
each claiming to be the
these demonic forces, or
accomplished. When the
demonic females.
on, see 1 Kings 3:16–28.
d as women. See *Shir ha-*
72:2. In his *Sod Yetsi’at*
as prostitutes. See *Zohar*
es” is likely linked to the
3, n. 68.
ggadat Bereshit, intro, 39;
Eli’ezer 22; *Zohar* 1:9b,
(*SdTs*), 212b; 3:76b, 144a
inzberg, *Legends*, 1:147—
ll verse in Genesis reads:
and they took themselves
; 3:19b. The first and last
khinah as “bed,” see above,
rowing among the angelic
tions of the world, whose
symbolizes Samael.
air of *Shekhinah*, see above,

teaching that by providing a portion to the Other Side, one ensures that the demonic force will be occupied, assuaged, and deterred from interfering in the realm of holiness.

See *Sifra*, *Millu’im* (*Shemini*) 1:3, 43c; Nahmanides on Leviticus 16:8; Moses of Burgos, *Ammud ha-Semali*, 158–59; *Zohar* 1:11a, 64a–65a, 89b (*ST*), 113b–114b, 138b, 145b, 174b, 190a, 210b, 247b; 2:33a, 111b, 130a, 141a, 152b, 154b, 157a–b, 169a, 181b, 184b–185a, 203b, 227a–b, 237b–239b, 242b, 266b, 269a, 271b (*Piq*); 3:63a–64a, 63a–b (*Piq*), 79b, 101b–102a, 202b–203a, 224a–b, 258b–259a; *ZH* 20c, 46c, 86b–c (*MhN*, *Rut*), 87b–c (*MhN*, *Rut*); Moses de León, *Sefer ha-Rimmon*, 165–67; idem, *Sefer ha-Mishqal*, 124–27; idem, *She’elot u-Tshuvot*, 49; Tishby, *Wisdom of the Zohar*, 2:453–54, 3:890–95, 959.

The phrase “bounding over hills, leaping over rocks” derives from Song of Songs 2:8: *The voice of my beloved! Here he comes, leaping over mountains, bounding over hills*. In rabbinic literature this verse is applied to the divine beloved, who comes running toward Israel. Here, the image describes the demonic serpent, who is rooted in the divine realm. See *Zohar* 2:179a (*SdTs*). On the serpent’s evil tongue, see above, [p. 332, n. 3](#).

116. When spearmen and swordsmen ascend... These other harsh forces ascend toward the sixty angelic warriors accompanying *Shekhinah* (symbolized by Solomon’s bed). See above, [notes 101, 103](#).

117. countless thousands and myriads... Other forces roaming the world to accuse and punish, until they are signaled to stop, and they gather to their places. These cling to the dirt beneath the fingernails, which may refer to the residue of harsh Judgment in *Shekhinah*, or to the dirt of human fingernails.

On *Shekhinah*’s nails, see above at [note 113](#). On the negative or demonic aspect of human nails, see BT *Mo’ed Qatan* 18a, *Niddah* 17a; *Zohar* 1:20b–21a; 2:76a, 172b, 208b; 3:79a–b, 248b; Trachtenberg, *Jewish Magic and Superstition*, 219–22. Cf. *Zohar* 3:70a.

118. This bed encompasses them... *Shekhinah* (symbolized by Solomon’s bed) encompasses all these forces. As the Divine Presence, She is manifested above and below. The name אדוני (*Adonai*), “My Lord (or Master),” indicates Her mastery over all.

The phrase “distinguished among forces (or hosts)” recalls the midrashic interpretation of the divine name צבאות (*Tseva’ot*), *Hosts*. See *Mekhilta*, *Shirta* 1: “What is the meaning of צבאות (*Tseva’ot*), *Hosts* (Psalms 89:9)? He is אֵת (*et*), an ensign, among His צָבָא (*tsava*), host [or: army].... He is *ot*, an ensign, among His holy myriads.” See BT *Hagigah* 16a; *Shir ha-Shirim Rabbah* on 2:7; *Zohar* 1:6a; 2:232a.

The full verse in Deuteronomy reads: *Know today and take to your heart that יהוה is God in the heavens above and on the earth below; there is none else*.

119. one must focus on supernal matters... Aiming to unify the *sefirot* (which are symbolized by the letters of יהוה) from the appropriate place, namely *Shekhinah*. She is known as זאת (*zot*), *this*.

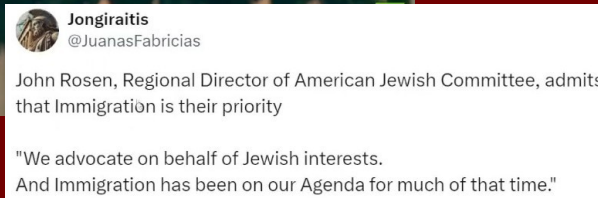
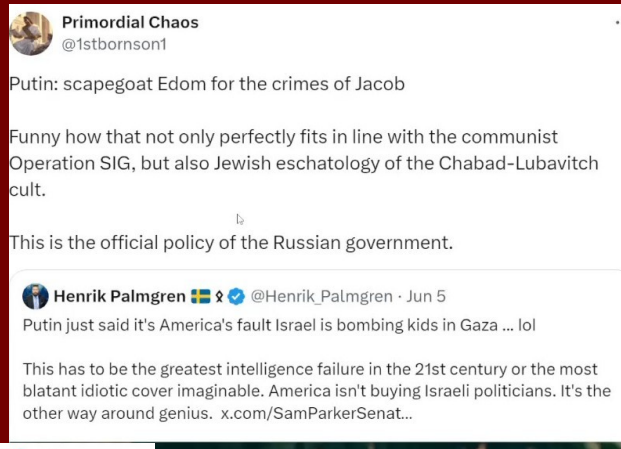
All the harsh forces described above operate in the service of *Shekhinah*, threatening and punishing those who sin.

115. Master of the Evil Tongue... The demonic force is expert in slander, denunciation, and incitement—as is his manifestation, the serpent. Having satisfied himself, he calms down and actually speaks favorably of humans.

Israel knows how to assuage the demonic power by offering him a portion of holiness—for example, the scapegoat on Yom Kippur. In the original ritual (Leviticus 16:7–10), one goat is sacrificed as a purification offering to God, while a scapegoat bearing the sins of Israel is sent off into the desert for the demon Azazel. (Similarly in the Babylonian Akutu ritual, a goat—substituted for a human being—is offered to Ereshkigal, goddess of the Abyss.) According to *Pirquei de-Rabbi Eli’ezer* 46, the scapegoat of Yom Kippur is intended to preoccupy Satan: “They gave him a bribe on Yom Kippur so that he would not nullify Israel’s sacrifice.” The *Zohar* develops this theme,

Zondebok: De 'Nazi's'

Kooshere Putin in het YaH-Theater, Braaf de opdrachten van Chabad-Lubavitch opvolgend.



Het waren toch de 'Nazi's'?

Je herkent de Kooshere staatsagenten aan wie de schuld krijgen van alle ellende in de wereld:

De door YaH verkozen zondebokken: de Fryas, of de daadwerkelijke psychotische uitverkoren psychopaten.

De Bolsjewieken/Chabad Lubavitch hebben de hele wereld bezet na de tweede wereldoorlog.

Maar volgens de alternatieve media zijn het de 'Nazi's' die de wereld bezet hebben.

Dat is waarom de joden het alleenrecht hebben geld uit het niets te toveren en de Fryas het met rente moeten lenen en terugbetalen.

Dat is waarom in heel Europa het promoten van Nationaal Socialisme tot gevangenisstraf leidt, inclusief dus het NatSoc beleid om je eigen geld te printen en zonder rente uitlenen aan je eigen bevolking.

Dat is waarom met een Swastika lopen of zwaaien in Europa tot gevangenisstraf leidt.

Dat is waarom het ontkennen van de 'holocaust' in Europa tot gevangenisstraf leidt.

Dat is waarom heel Fryasland overspoeld wordt met buitenlanders en de joden niet in concentratiekampen zitten maar de regeringen uitmaken in de hele wereld.

Hoe schizofreen kun je zijn?

Fryas Sta Op

Fryas Sta Op

Weg met mening en geloof
Weg met slinkse Seele roof
Weg met slavernij en kwaad
Tyd voor Moed en Tyd voor daad

Vrijheid, Wijsheid, Recht en Moed
Wr'Alda is ons aller Goed
Eendracht is ons sterkste kracht
Eendracht geeft ons allen macht
Fryas volk zeg Held en Waak
Zeg het nogmaals, zeg het vaak

Frya kijkt en Frya huilt
Ziet hoe onze deugd vervuult
Wie kan zeggen ik ben vrij?
Vrij van baas en filterbrij?

Sorry Frya wij zijn slaaf
Lui en dom en veel te braaf
Maar lieve Frya wij staan op
Psychose gaat nu op de schop

Weg met mening en geloof
Weg met slinkse Seele roof
Weg met slavernij en kwaad
Tyd voor Moed en Tyd voor daad

Vrijheid, Wijsheid, Recht en Moed
Wr'Alda is ons aller Goed
Eendracht is ons sterkste kracht
Eendracht geeft ons allen macht
Fryas volk zeg Held en Waak
Zeg het nogmaals, zeg het vaak

Fryas kinderen wereldwijd
Kom tesamen, uit je spijt
Veel te lang ging dit al door
Veel te lang was er geen gehoor

Wil je leven net als toen
Geef je Seele een dikke zoen
Wijsheid, Vrijheid is wat ze geeft
Recht en Vrede voor al dat leeft

Weg met mening en geloof
Weg met slinkse Seele roof
Weg met slavernij en kwaad
Tyd voor Moed en Tyd voor daad

Vrijheid, Wijsheid, Recht en Moed
Wr'Alda is ons aller Goed
Eendracht is ons sterkste kracht
Eendracht geeft ons allen macht
Fryas volk zeg Held en Waak
Zeg het nogmaals, zeg het vaak

Wees standvastig, heb de Moed
Te staan voor volk en voor ons Goed
Fryas raad en Seele Pligt
Éwa die in onze Seele ligt

Moed is wat het nodig heeft
Zo veel dat de aarde beeft
Schudt het kwaad van je lijf oh Aarde
Het spijt ons dat we zo ontaarde

Fryas Sta Op

Weg met mening en geloof
Weg met slinkse Seele roof
Weg met slavernij en kwaad
Tyd voor Moed en Tyd voor daad

Vrijheid, Wijsheid, Recht en Moed
Wr'Alda is ons aller Goed
Eendracht is ons sterkste kracht
Eendracht geeft ons allen macht
Fryas volk zeg Held en Waak
Zeg het nogmaals, zeg het vaak

Als morgen weer de zon opkomt
Hebben wij de filter leeggegomd
Bazen en leiders doen ons niets
Zolang wij praten in het Diets

Een nieuwe dag breekt nu snel aan
Fryas volk zal op gaan staan
Tegen onrecht, tirannij
Tegen leugens, slavernij

Weg met mening en geloof
Weg met slinkse Seele roof
Weg met slavernij en kwaad
Tyd voor Moed en Tyd voor daad

Vrijheid, Wijsheid, Recht en Moed
Wr'Alda is ons aller Goed
Eendracht is ons sterkste kracht
Eendracht geeft ons allen macht
Fryas volk zeg Held en Waak
Zeg het nogmaals, zeg het vaak

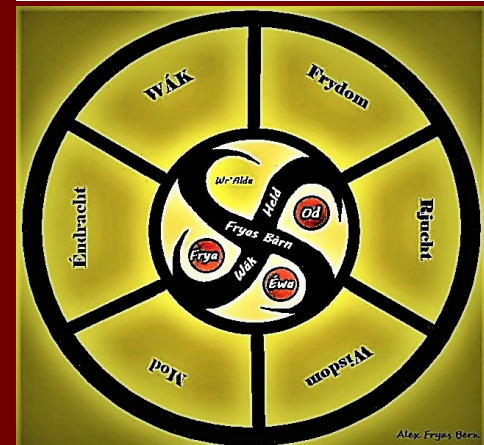
Wie kan zeggen ik ben echt
Ik heb mijn filter al beslecht
Moed is wat ik over heb
Ik ben niet langer in hun web

Vrijheid is waar ik voor sta
Wijsheid, Recht is waar ik voor ga
Nooit meer leugens en bedrog
Voldoende zelf-dwang heb ik nog

Weg met mening en geloof
Weg met slinkse Seele roof
Weg met slavernij en kwaad
Tyd voor Moed en Tyd voor daad

Vrijheid, Wijsheid, Recht en Moed
Wr'Alda is ons aller Goed
Eendracht is ons sterkste kracht
Eendracht geeft ons allen macht
Fryas volk zeg Held en Waak
Zeg het nogmaals, zeg het vaak

Alex Fryas Bern©, 2024



Alex Fryas Bern©, 2024

Einde

- Dank voor je aandacht en dat je het tot hier hebt kunnen lezen.
 - In het volgende deel gaan we verder met het Opstandige Kind: Alles wat Wr'Alda verboden heeft.
 - Het volgende deel (2.3.1b) gaat verder met 'Paganisme', de Fryas als zondebok voor Findas sadistische en hekserij praktijken.
 - Bedankt voor het lezen van Deel 2.3.1a.
 - Ik wens je een Seelege dag met veel Diets, Alex Fryas Bern 😊
- Held. Fryas Wák!**

